

**A CATECHISME,**  
or Institution of Christian Re-  
ligion, to bee learned of all youth next  
after the little Catechisme: appointed in  
the Booke of Common Prayers.



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*To the most Reuerend Fathers  
in God, my Lords, Mathew Archbishop  
of Canterbury, Edmond Archbi-  
shop of Yorke, Edwine Bishop  
of London, & the rest of the Bi-  
shops in Englande.*

**I**T is not vnknowne vnto your wise-  
domes, that the diuersities of Cate-  
chismes, in shortnesse, or in length,  
either for the first entring of childre  
or for the more full instructiō of youth, in the  
principles and summe of Christian Religion,  
are as wel allowed by the iudgements of di-  
uers godly and learned men, as also practised  
in many Christiā Churches, in sondrie Coun-  
treis, wel reformed, not without good reason,  
grounded vpon the diuersities of ages and ca-  
pacities of wittes: I therfore vpon the said cō-  
siderations, haue applied my self in this Cate-  
chisme, beyng of a middle sort, bothe to fur-  
ther the profite, and to satisfie the myndes of  
suche as maie iudge the little Catechisme, as  
writtē for very yor. g childre, nor fully enough  
to serue for their instructiō, and on the other  
part may thinke the larger Catechisme, to bee  
to long and tedious. either for their capacitie  
or leisure: for their vse, I say, and contentatiō,  
I haue here abridged the largest Catechisme  
in suche sorte, I trust, as it maie seeme neither  
muche defectiue in any necessary pointes of  
Christian Religiō, neither very superfluous in  
any vnnecessary circumstances, & amplifica-  
tions, neither in cōsequence of matter greatly  
suaruyng from good order. That as the least  
Catechisme is most meete for the first entring  
of





*The Epistle.*

of children, or others, though of more age, yet not of the greatest capacitie: so might this of the middle sort serue for such, as hauing some what profited, were yet desirous of further instructiō: and lastly, suche as not contented to know the chiefe pointes of Christian Religiō, briefly set forth, were desirous also to see and vnderstand the reasons & profes of the same, maie finde in the largest Catechisme, wherewith to cōtent & satisfie their mindes, so that none should lacke instructions of godlinesse meete for them, of what age or capacitie so euer thei were. The whiche three Catechimes being purely trāslated into the Latine tōgue, may not onely serue yong beginners, or more forward Scholers, in the Grammer Schole, to the same vses, and to the learning of true Religion, and the right vse of the Latine speech with one labor, but the last also might seeme not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes: Might it therefore please your good L. in respect of the former and other good cōsiderations, which may vnto your wisedomes better appeare, to allow the same, I shall thinke my little labour right well bestowed. And humbly takyng my leaue, I commend you vnto the grace of almightie God, who haue the same alwaies in his blessed keeping.

Nonemb. 1555.

*Your good Lordships  
to command. A. N.*

A. ij.



Aister. Tell me my childe of what religion thou art.

Scholer. Of the same religion, whiche Christ our Saviour taught, whereof

I am called, and doe trust, that in deede I am a Christian.

Ma. What is the Christian Religion?

Sch. Christian Religion is the true worshipping of God, and keeping of his commandmentes.

M. Of whom, or where is it to be learned?

Sch. Of the worde of GOD, whiche is written in the bookes of the old and new Testament.

Ma. Why is Gods worde named the Testament?

Sch. Because Gods will, that he would haue vs to dooe or sie, is there perfectly and vchangingeably contained: from the whiche wee ought not to swerue on any side.

Ma. By what meanes shall wee come to the knowledge of Gods will written in his word?

Sch. By diligent reading and studying of the same, or by hearing it read and truly taught.

Ma. Is that sufficient?

Sch. Because no man can by his owne witte

AQ. 11. d. 16.

Math. 4. b. 10.

Ihon. 4. c. 24.

Ihon. 5. d. 39.

AQ. 17. 11.

2. Tim. 3. d. 15. 16.

17.

Gal. 3. c. 15. 17.

Ihon. 4. d. 25.

Gal. 1. 2. 8. 9.

Deut. 4. 2. 2.

Esai. 3. d. 12.

Ihon. 5. d. 39.

AQ. 17. c. 11.

1. Cor. 1. d. 31. &

3. b. 7.

# Studye. Prayer.

with diligence, attaine to the know-  
ledge of Gods wisdom, in this worde  
contained, wee must with continuall and  
seruēt prayer craue of God, that it would  
please hym by his holy Spirit to indue  
our hartes with understanding and be-  
leeve of his holy worde, and with earnest  
desire to obey his will therein declared.  
Ma. Whiche bee the chiefest partes of the  
worde of God?

Sch. The Lawe and the Gospell.

Ma. How bee these twoo knowne the one  
from the other?

Sch. The Lawe teacheth vs our duetie  
towards God, and our Neighbour, and  
chargeth vs straightly to doe the same:  
promising everlastyng life to suche as do  
fulfill the lawe, and threatnyng eternall  
damnation to suche as done breake the  
same.

Ma. What doth the Gospell?

Sch. It promisseth that GOD through  
faith in Christ, will be mercifull to for-  
giue the offenders of the Law, such as be  
sorie therefore and purpose to amende.

Ma. How many partes be there of true Re-  
ligion?

Sch. There bee two principall partes of  
A. m. religio-

Psal. 119. c. 33. 34.  
35.  
1 Ion. 1.6. b. 13.

Thon. 1. b. 17.  
Luke. 16. d. 16.  
Act. 1. f. 29.  
Rom. 8. c. 14. 15.

Math. 22. d. 37.  
18. 19. 40.  
Iuk. 10. c. 27. 38.  
Rom. 10. a. 5.  
Gal. 3. b. 20.

Mar. 1. b. 16.  
Iuk. 5. f. 32.  
1 Ion. 3. b. 17.  
Act. f. 38. 39. 40.  
1 f. 34. 38.  
Rom. 1. a. 5. b. 16.  
& 6. c. 14. 15.

*The law. The Gospell. Partes of Religion.*  
religion, likewise as of the word of God  
out of the whiche, as it were the spring  
head, religion doeth flowe.

Ihon. 14. b. 15. c.

21. 23. 24.

Rom. 10. a. 5. 6.

b. 1.

Mar. 1. b. 15.

Rom. 1. a. 5. b. 16.

Ma. Whiche be thei

*Sch.* Obedience whiche the Lawe com-  
maundereth: and faith, or beliefe which the  
Gospell requireth.

Ma. For more plainenesse, I would haue thee  
to make more partes of Religion.

Ihon. 14. b. 15. c.

21. 23. 24.

Mar. 16. d. 16.

Act. 2. c. 21.

Rom. 10. c. 12. 13

*Sch.* I may I thinke, conueniently rec-  
kon these foure, as chiefe partes of true  
Religion: Obedience, faith, prayer, and  
the Sacramentes.

Ihon. 14. b. 15.

c. 21. 23. 24.

Gal. 3. b. 10.

Ma. Well then: I will enquire of these foure  
in order, as you haue rehearsed the. And for  
that true obedience whiche is the first part,  
is to be tried by the rule of Gods law: I thinke  
it necessary, in the beginnyng to knowe what  
thou thinkest of Gods lawe.

Exo. 34. d. 18. 19.

Psal. 19. b. 6. 7. 8.

9. 10.

Exod. 20.

Deut. 5.

Esa. 30. d. 12.

*Sch.* I thinke the lawe of God written  
in two tables, to be the most perfect rule  
of rightcousnesse, commaundynge al good  
thynges that are to bee doen, and forbid-  
dynge the contrary.

Ma. Whereof treateth the first Table

*Sch.* Of godlinesse, or of our duetie to-  
wardes God: and it containeth the fo-  
wer

*The first Table. The second Table.*

**Two first commaundementes,**

Mat. 22. d. 36. 38.

Ma. The second whereof treateth in

*Sch.* Of Charitie, or loue among men,  
and of our dueties one towards an other:  
which Table containeth sixe commaun-  
dementes: and so in the whole, the Lawe  
containeth ten commaundementes; and  
therfore also is called the ten commaun-  
dementes.

Math. 19. c. 18.  
19. and 22. d. 39.  
40.  
Exo. 34. d. 29.  
Deut. 4. b. 13.

Ma. Rherse the first Commaundement of  
the first Table.

*Sch.* God spake thus; *Heare O Israell I  
am the Lord thy God, which haue brought  
thee out of the lande of Egypt, out of the  
house of bondage. Thou shalt haue none o-  
ther Gods before me.*

Exo. 10. a. 1. 2. 3.  
Deut. 3. a. 5. 6. 7.

Ma. Why doeth he in the beginnyng tell vs  
that he is the Lord our God?

*Sch.* In those wordes his infinite Maie-  
stie, power and goodnesse, are expessed,  
whereby we are most straightly charged,  
with obedience: vnlesse we will be bothe  
rebelles against hym, that is most migh-  
ty: and vnthankfull towards hym, that  
is most good and gracious.

Deut. 10. b. 12. 13.

Malac. 1. b. 5. 6.

Ma. What meaneth it, that he chargeth vs to  
haue none other Gods before hym?

A. iiii.

*Sch.*

*Sch.* He forbiddeth and condemneth all Idolatrie.

*M.* What is Idolatrie?

*Psal.* 115. b. 8. 9.  
*Math.* 4. b. 10.

*Sch.* To reuerence with Godly worship any creatures, or to put our trust, or comfort in them as Gods: whiche to do, were moſte abhominable. For wee ought to giue all Godly honour onely to his Maieſtie: the greateſt loue to his goodneſſe:

*Deut.* 10. b. 12. 13  
d. 20. 21.

*Math.* 23. d. 37.

*Pſal.* 30. c. 14. 15.  
d. 23.

*Pſal.* 79. d. 13. &  
95. a. 6. 7. & 100.

a. 1. 2. 3.

*Ihon.* 3. d. 27.

*1. Cor.* 4. b. 7.

*Iam.* 1. c. 17.

*Pſal.* 7. b. 9. & 33.  
c. 14.

to flie to hym, and to craue his helpe in al feares and daungers: and with thankfulnes to acknowledge that we owe our ſelues, and all thynges that we haue, vnto his goodneſſe.

*Ma.* What meane thoſe laſt wordes, before me, or in my ſight?

*Eſay.* 29. c. 13.

*Math.* 5. a. 8. & 15.  
c. 1.

*Sch.* That there is nothyng ſo ſecrete, that can bee hidde from hym: and that therefore, not onely with open life, and outwarde thewe, but alſo with the inward and pure goodneſſe of the harte, wee ought to honour hym, and none but hym onely.

*Ma.* Make me a brieſe rehearſall of ſuche as thou doeſt thinke chiefly to breake this commaundement.

*Leuit.* 19. c. 31.

*Eccle.* 8. c. 19. &  
47. b. 9.

*Sch.* All Idolaters, as I haue ſaid, all Southſlayers, Coniurers, Sorcerers, Witches,

*The second Commandement.*

Witches, Charmers, and all that seeke  
vnto them: all false Prophets that doe  
teache lyes: all that abuse the worde of  
GOD, or doe not giue the chiefe credite  
vnto it, neither bee guided by it, but doe  
follow their owne fantasie: all that seare,  
loue, or esteeme any creatures aboue  
God, or equally with hym, all these and  
suche like, do breake this first commaun-  
dement of God.

Deut. 18. c. 19. 20.  
Math. 15. a. 2. 3.  
b. 6. 9.

Ma. Rehearse now the seconde Commaun-  
dement.

Sch. Thou shalt not make to thy self any  
grauen Image, nor the likenesse of any  
thyng that is in heauen aboue, or in the  
earth beneath, or in the water vnder the  
earth: thou shalt not bowe downe to them,  
nor worship them. For I the Lord thy God  
am a ielous GOD, and visite the sinnes of  
the Fathers vppon the Children, vnto the  
third and fourth generation of them that  
hate me, and shew mercy vnto thousandes  
in them that loue me, and keepe my com-  
maundements.

Exo. 30. 3. 4. d. 13.  
Leuit. 26. 2. 1.  
Deut. 4. c. 15. 16.  
17. 18. 19.  
Esay. 40. d. 18. &  
44. b. 9. & c.

Ma. It maie seeme that this lawe doeth con-  
demne the Artes of Painting, and drawing,  
so that it is not lawfull to haue any Images  
at all.

*A.v.*

*Sch.*



*Images not to be worshipped.*

Math. 22. c. 20.  
24. d. 36. 37.

*Sch.* Not so : for in this first Table he speaketh not of any artificiall thypng, cōuilly to be vsed, but only treateth of thinges which doe appertaine to the worshippng of God.

*Ma.* What is then the meaning of this commaundement?

Esa. 40. d. 18. &c.

Deut. 5. a. 8. 9.  
Psal. 97. b. 7.  
Esa. 44. c. 17.

*Sch.* In this seconde commaundement, God first forbiddeth vs to make any Images to expresse or counterfeite hym, or to seeke hym, or to worshippinge hym in Images. And secondly, he chargeth vs, not to worshippinge the Images themselves, or to abuse them in any wise by Idolatrie or Superstition; but that we worshippinge God alone in spirite and truthe, and as hym self hath commaunded vs in his word, to worshippinge hym, and not otherwise, after our owne fantasies.

*Ma.* Why is it not lawfull to expresse GOD with a bodily and visible forme?

Psal. 113. a. 4. 5.  
and 115. a. 3. 4.  
Esa. 40. c. 18.  
Ihou. 4. c. 24.  
Rom. 1. c. 20. 23.  
&c.

*Sch.* Because there can be no likenesse, or agreeyng betweene God, who is a spirite, eternall, infinite, unmeasurable, incomprehensible, and a bodily, fraile, dead, and vaine shape or Image.

*Ma.* What maner of worshipping is it which is

*God abhorreth Idolatrie.*

is here condemned:

*Sch.* When wee entendyng to praise turne our selues to Images, fall downe, and kneele before them, with uncovering our heades: or other signes doe shew any honour vnto them, as if God were represented vnto vs by them,

Leuit. 25. a. 1.  
Deut. 4. c. 19.  
and 5. b. 9.  
Psal. 97. b. 7. and  
115. b. 8.  
Esa. 44. c. 17.  
Act 7. f. 41.

*Ma.* Rehearse the addition in the ende of this Lawe.

*Sch.* For (saith he) *I the Lord thy God, am a ielous God, and visite the sinnes of the Fathers vpon the Children, vnto the third and fourth generation of them that hate me.*

Exo. 20. a. 5.  
Deut. 5. b. 9 and  
6. c. 15.  
Psal. 78. f. 38.

*Ma.* Wherefore saith God these wordes?

*Sch.* First, in naming himself our Lord and our God, he chargeth vs to obey hym in all thynges, bothe in respect of his authoritie, and of his goodnesse, as was afore noted. And by the word *ielous*, he declareth that he can abide no partener, or equall to be worshipped with hym.

Deut. 10. b. 12. 13  
3. Reg. 18. f. 39.  
Maia. 1. b. 5. 6.  
1. Ti. 2. c. 15. 19.

Exo. 34. b. 14.  
Esa. 42. b. 8.

*Ma.* What more is saied to forbid Idolatrie

*Sch.* To restraine vs from offendyng of hym by Idolatrie, whiche he so extremely hateth, he threatneth that he wil take vengeance not onely of them that

Exo. 34. b. 7.  
Esa. 14. c. 20. 31.

shall

*The third Commandement.*

shall so offende, but also of their children  
and posteritie.

Ma. Proceede thou in the text.

Sch. As **GOD** by great threatnynges  
feareth vs from disobeying of hym; so  
doeth he with greater promises of his  
mercie and goodnesse, allure vs to obeye  
hym: promising that he will shewe great  
mercifulnesse, bothe towards all those that  
doe loue hym and also towards thousands  
of their posteritie.

Ma. Where afore speaking of reuenging, he  
nameth but three or foure generations, at the  
most, why doth he heare speaking of his mer-  
cie, name Thoulandes?

Sch. To shew that he is muche more in-  
clined to mercifulnesse, and to goodnesse,  
then to seueritie and sharpnesse.

Ma. Rehearse now the third Commande-  
ment.

Sch. Thou shalt not take the name of the  
Lorde thy God in vaine, for the Lorde will  
not holde hym guiltlesse that taketh his  
name in vaine.

Ma. Tell mee what it is to take the name of  
God in vaine.

Sch. To abuse it in blasphemie, Sorce-  
rie, or Witchcraft, in Cursing, Forswear-  
ing,

Dent. 5. b. 10.

Exo. 34. b. 6. 7.

Psal. 30. a. 5. &

103. b. 8. & 145.

b. 8.

Esa. 54. b. 7. & 10.

Exo. 30. b. 7.

Leuit. 19. b. 12.

Esa. 8. c. 19. &

52. b. 5.

*The right vse of Gods name.*

ring, or with swearing rashly, vnadvised-  
ly, or without necessitie, or with vnne-  
cessary meane, without a mightie cause, and  
greater reuerence.

Ma. Is there any lawfull vsing of the name  
of God in swearing?

Sch. Yea for sooth, when an othe is ta-  
ken for a iust cause, either to affirme a  
truth, specially if the Magistrate require  
or commaunde it; or of any other matter  
of great importance, wherein we are ei-  
ther to maintaine vniuolate the honour  
of God, and to see for the his glorie, or to  
preferre mutuall agreement and charity  
among men. In these cases we may take  
an oth, vsing therein with great reuerence  
the fearefull and glorious name of our  
God onely, and of none other creature.

Ma. What followeth next?

Sch. For the Lorde will not holde hym  
guiltlesse that taketh his name in vaine.

Ma. Why doth he here particularly threaten  
them that abuse his name?

Sch. His meanyng was to shew how  
highly he esteemeth the glory of his name,  
to the ende that seying punishment readie  
for vs, we should so muche the more hede-  
fully beware of abusing it.

Ma.

Leuit. 19. b. 12.  
Ag. 9. c. 13.  
1. Tim. 1. b. 10.  
Math. 1. 33. 34.  
Psal. 113. a. 1. 2.

Exo. 22. b. 11.  
Iosua. 2. b. 12.  
Psal. 115. b. 5. &  
63. b. 12.  
2. Cor. 1. d. 23.  
Gal. 1. d. 30.  
Heb. 6. d. 26.

Exo. 20. b. 7.  
Leuit. 19. b. 10.

Leuit. 19. c. 12.  
Ezech. 19. b. 9. 1.  
14.

*The right vse of God name.*

**Ma.** Maie we not then sweare by the names of Saintes, or by the names of other men, or creatures?

**Sch.** No: For to sweare, is nothyng els but to call vpon hym by whō we sweare, to be a witnesse that we sweare true: and to be a reuēger of our ltyng, if we sweare false. Whiche honour of knowyng and punishyng of all euil, being due to Gods wisdom and Paestie onely, to giue to any other persons or creatures, were a most hainous sinne.

**Ma.** Rehearse the next commaundement.

**Sch.** The fourth Commaundement whiche is the last of the first table is this.  
\* Remēber that thou keepe holy the Sabbath daie. Sixe daies shalt thou labour, and doe all that thou hast to doe: But the Seuenth daie is the Sabbath of the Lorde thy God. In it thou shalt do no maner of work, thou, and thy sonne, and thy daughter, thy manservuaunt, and thy maideservuaunt, thy Cattell and the Strannger that is within thy Gates. For in sixe daies the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the Seuenth daye. Wherefore the Lorde blessed the Seuenth daie

Exod. 33. b. 11.  
Psal. 63. b. 12.  
Heb. 6. d. 16.  
Deut. 6. b. 13 and  
10. d. 20.  
Iosua. 23. b. 7.  
Esa. 85. c. 16.

Exod. 16. c. 23. &  
20. b. 8. 9. 10. 11.  
and 31. c. 13.  
Leuit. 23. a. 3.  
Deut. 5. c. 12. 13.  
14 15.  
Eze. 20. b. 12.

Gen. 2. 2. 1. 2. 3.  
Heb. 4. 3. 3. c. 9.  
10.

## The fourth Commandement.

*daie and balowed it.*

**Ma.** What meaneth this word Sabbath?

**Sch.** Sabbath by Interpretation signifieth rest. And that daie (for that it is appoynted daely for the worshipping of **G D D**) the goodly must laie aside all worldly businesse, that they maie the more diligently intende to Religion and godlinesse.

**Ma.** Why hath God sett herein before vs an example of hymself, for vs to followe?

**Sch.** Because notable and noble examples dooe more thoroughly stirre vp and sharpen mens myndes. For Seruaunts dooe willingly followe their Maisters, and Children their Parentes. And nothyng is more to bee desired of men then to frame themselves to the example and followyng of God.

**Ma.** After what maner is this Sabbath daie to be kept holy?

**Sch.** The people must assemble together, to heare the doctrine of Christe, to peeld confession of their faiche, to make publick prayers to God, to keepe the memorie of Gods woorkes, and to render thanks vnto hym for his benefices, and to celebrate

Exod. 16. d. 23.  
Leuit. 16. c. 13.  
1ere. 27. c. 31.  
Luke. 23. c. 56.  
Ezech. 46. a. 3.  
Mat. 6. a. 2.

Tob. 2. b. 12.  
Ioh. 13. b. 13. 15.  
1. Cor. 4. d. 15. a. 6  
and 11. a. 1.

Ephe. 5. a. 1.  
1. Pet. 2. d. 21. f.  
42.

Mark. 6. a. 2.  
Luke. 4. c. 16.  
Aq. 13 d. 27.  
Math. 10. d. 32.  
Psal. 95. a. 2.  
Eia. 56. c. 7.  
Math. 21. c. 13.  
Ephe. 5. d. 21.  
1. Cor. 11. d. 18.  
and 14. 26.

celebrate the holy sacramentes which he  
hath left vs.

Ma. Is there no more required of vs for the  
keepeing holy of the Sabbath daie?

Sch. This is the outward rest and kee-  
pyng holy of the Sabbath day besides the  
whiche there is a spiritual rest and sanc-  
tifying of it.

Ma. What is that?

Sch. That is when resting from world-  
ly businesse, and from our owne woorkes  
and studies, wee peeelde our selues wholly  
to Gods gouernaunce, that he maie doe  
his woorkes in vs, and when (as the scrip-  
ture termeth it) we crucifie our fleshe, we  
bridle the forward desires and motions  
of our harte, restrainyng our owne na-  
ture that we maie obeye the will of God,  
for thus doyng our Sabbath daie here by-  
pon earth, shall moste aptly & ymelle a fi-  
gure and likenesse of the eternall & most  
holic rest, whiche wee shall for ever enioy  
in heauen.

Ma. Shall it bee enough to haue doen these  
thynges euery seuenth daie?

Sch. These thinges in deede euery man  
privately ought to recorde and thinke by-  
pon euery daie, but for our negligence and  
weake-

Esai. 1. c. 14. 16.  
& 58. d. 12.  
Heb. 4. c. 9. 10.

Gal. 5. d. 24.  
Colo. 3. a. 5.

Psal. 122. d. 34.  
Luk. 11. l. 70. d. 1  
Luk. 18. l. 1. d. 19.



weakeneth the same, and containeth special  
 lawe is by publike order appointed for  
 this matter.

Hebrews thou hast rehearsed me the  
 lawe of the Sabbath, wherein the true wor-  
 shipping of God, which is the fountaine of  
 all good thinges is breely comprehended,  
 and all euill thinges to Godward be forbid-  
 den. Now therefore I would haue thee tell  
 mee what bee the duties of our Charge and  
 loue towards men, which duties doe spring  
 and are drawn out of the same fountain, &  
 which are contained in the seconde table.

**Sch.** The second table becometh thus:  
 Honour thy father and thy mother whā  
 thy lawe is made be long in the lande whiche  
 the Lord thy God giveth thee.

And what is meant in this place, by this  
 word commandment.

**Sch.** The honour of parentes containeth  
 love, feare, and reuerence, and consisteth  
 in obeying them, in serving, helping,  
 and defending them, and also in feeding  
 and relieving them, if ever they bee in  
 neede.

**Ma.** Doth the law extend onely to parentes  
 by nature?

**Sch.** All that be in authority, of worth  
 of reuerence, are meant by the name of pa-  
 rentes.

Exo. 20. 5. 12.

Deut. 5. 16.

Math. 23. 2.

1. Tim. 5. 4.

1. Tim. 5. 8.

Pro. 1. 2. 1.

Mar. 7. 10. 12.

Coloss. 3. 20.

Heb. 13. 9.

Deut. 17. 19. 10.

Rom. 13. 1.

Luke 10. 16.

Leuit. 19. 12.

1. Tim. 5. 8.

Pro. 1. 2. 1.

The 2. Table. The 5. Commandement,  
Masters of the Church, Schoolmasters,  
Learned men, wise men, aged men, men  
of worship, and such like.

Ma. Why are princes, magistrates, and other  
superiours called by the name of Parents?

Sch. To teach us that they are our  
fathers of GOD, bothe for our owne and the  
publike benefite, and so by the name of  
Parents, given to princes, Magistrates,  
and other superiours, we are charged not  
onely to obeye them, but also to honour,  
and love them.

Ma. What followeth?

Sch. That God will blesse them, who be  
obedient and give due honour to their  
Parentes, Princes, Magistrates, and o-  
ther Superiours, with long and happie  
life. And on the contrary parte it follo-  
weth, that all such as doe disobey or dis-  
honour their Parentes, Princes, Magi-  
strates, or Superiours, shall come to a so-  
daine, speedie and painefull death: or els  
shall leade a life more wretched and vile  
then any death: and finally for their diso-  
bedience and wickednesse, shall suffer e-  
uerlastyng punishment in hell.

Ma. Rehearse the first Commandement.

Sch. Thou shalt not kill.

Rom. 13. 2. 4.  
Heb. 13. c. 17.

Exod. 20. b. 12.  
Levit. 19. b. 16.  
Eph. 6. a. 3.

Exod. 20. b. 13.  
Doug. 5. c. 17.

Ma.

# The first Commandement.

**Ma.** Shall we immediately fulfil this lawe, if we keepe our hands cleane from slaughter, and blood?

**Sch.** All things tending towards bloodshedding are also forbidden, as mockes, reproches, quarrelling, fighting and such like.

**Ma.** What more?

**Sch.** God made his Lawe not onely for our outward workes, but also, and chiefly for the affections of the heart. For anger, and hatred, and every desire to kill, to reuenge, or to hurt, is before God adjudged manslaughter. Therefore these also God by his lawe forbiddeth vs.

**Ma.** Shall we then fully suffice the lawe, if we hate no man.

**Sch.** God in condemning hatred requirereth loue towards all men, euen our enemies, yea so far as to wish health, safetie, and all good thynges to them that wishe vs euill, and doe beare vs a hatefull and cruell mynde: and as much as in us lieth to doe them good, and to make for them.

**Ma.** What is the seventh Commandement?

**Sch.** Thou shalt not commit adultery.

**Ma.** What doest thou thinke to bee contrary thereto?

**Sch.** By this commandement is forbid-

Math. 5. c. 27, & 15. c. 18.

1. Iacob. 2. b. 11.

Math. 5. d. 21, 22, 23, 24.

Rom. 1. c. 27, 28, 29.

Gal. 5. d. 20, 21, 22, 23, 24, 25.

Deut. 5. c. 19, 20.

Math. 5. d. 28.

Gal. 5. d. 20, 21, 22, 23, 24, 25.

1. Ihon. 3. b. 9, 10, 11.

1. Iak. 6. d. 17, 18.

Rom. 12. c. 14, d. 17, 19, 20.

1. Iak. 2. c. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Iak. 2. c. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Iak. 2. c. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Exod. 20. b. 14.

Deut. 5. c. 18.

Math. 19. c. 18, Prouer. 6. d. 24, 25.

The 7. Commandement

Math. 5. d. 27. 28.

Rom. 13. d. 12.

1. Cor. 6. b. 9. 10.

1. The. 4. 2. 14.

1. Tim. 3. d. 21.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

Eccle. 33. e. 36.

1. Cor. 3. d. 16. 17.

and 6. c. 15. 19.

Exod. 20. b. 15.

Math. 19. c. 18.

Pro. 11. 21. & 20.

b. 10. d. 33.

2. The. 4. b. 6.

Tit. 2. c. 10.

Psalm. 62. b. 10.

Pro. 17. d. 23.

Eccl. 5. d. 23.

2. Tim. 2. d. 14.

1. Tim. 3. d. 21.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

1. Pet. 2. d. 11.

den all kinde of filthy lusts, all unchast-  
neste of speech, all wantonnesse of coun-  
tenaunce, and gesture, and all outward  
shewe of unchastitie, whatsoeuer it be.  
Tolennesse likewise, excesse of meate,  
drinke, apparell, wanton playes, and va-  
stities and whatsoeuer els maye occasion  
any uncleannes, either of body or mynde,  
are forbidden by this commaundement.  
For by this commaundement, wee are  
charged to keepe our mindes also cleane  
from unchaste thoughtes and desires, be-  
cause as well our soules as our bodies,  
are the temples of the holy Ghost.

Ma. Goe on to the rest.

Sch. The eight commaundement is:

Thou shalt not steale.

Ma. What is forbidden by this Comman-  
dement?

Sch. Not onely those theftes which are  
punished by mans lawe, are forbidden:  
but also we are charged that we deceiue  
no man in buying or selling, by untrue  
and vniuen measures or weightes, or  
with deceiptfull or naughty wares: or  
by peruerting of iudgement with Ba-  
bes or giftes, or by any deceiptfull mea-  
nes. Further, all withholdeing of other  
mens

*The viij. Commandment.*

men, dueties, as withholdyng of the  
laimers hye, refusyng by conuincous-  
ness to releue the poore, to succour wi-  
dowes, fatherlesse children, and straun-  
gers, to leaue the ignorant untanght,  
the simple uncounseled, the wander yng  
and erryng undirected, the lost or fall in-  
comforted, and suche like, are by this law  
condemned.

Ma. Is any more contained in this Com-  
maundement?

Sch. Yea loo soothe. For all purpose and  
desire, to make out gaine of others losse,  
is forbidden by this law. For that which  
is wrong before man to doe, the same is  
euill before God once to will, or desire.

Ma. What is the ix. Commandment?

Sch. *Thou shalt beare no false witness  
against thy neighbour.*

Ma. What is the meaning of this Com-  
maundement?

Sch. In this Lawe we are forbidde, not  
only to lye and murther a poore man, and  
breakyng of our othe: But also al lye-  
ing, flattery, backbiting, and euill spee-  
kyng, whereby our neighbour maye  
lose his good name: and all flattery and  
dyssembling, whereby he maye take harme.

Exod. 23. 1. 2.  
Mal. 3. 5. 6.  
1. Tim. 5. 3. 8.  
Pro. 14. d. 30. 31.  
e. 31.  
Isaeb. 58. 3. 6.  
Job. 22. 3. 6.  
Leuit. 19. b. 9. 10.  
8. 21. d. 27. 28.  
Deut. 32. 1. 2.  
34. and 34. 25.  
17. 19. & 27. c. 17  
18. 19.

Zec. 8. c. 26. 27.  
Ad 20. g. 33.

Exod. 20. c. 16. 17.  
Deut. 5. c. 20. 21.  
Math. 19. c. 18.

Exod. 23. 1. 2.  
Leuit. 19. b. 11.  
Deut. 19. d. 8. 19.  
Phil. 2. a. 2.  
Soph. 3. b. 3.

*The 10. Commandement.*

Math. 19. 28. 31.  
Luk. 3. 14. 31.  
1. Pet. 3. 11. 31.

Prou. 3. 23. 24. 31.  
Eccl. 37. 2. 15.  
2. Cor. 13. 2. 18.  
Eph. 4. 29. 31.

Math. 7. 2. 31.  
Rom. 14. 2. 4.  
1. Cor. 13. 2. 37.

Exod. 20. 17.  
Mich. 2. 2. 31.  
Rom. 7. 1. 7. 31.  
1. Cor. 10. 1. 6.

Esa. 1. 2. 16.  
Gal. 5. 2. 34.

And that neither our selues at any time,  
speak any false, or untrue thing, whether  
by words, writing, or silence, allowe the  
same in others. But that wee euer loue,  
followe, maintaine, & upholde the truth.  
Ma. Is there yet any more ment by this law?  
Sch. God who knoweth the secretes of  
our hearts, when he forbiddeth euill speak-  
ing, doeth therewith also forbid among  
full misdeemynge, and euill thinkynge of  
our neighbours. Yea, and he chargeth  
vs, as farre as truthe may suffer, to  
thinke well of the, and to our determinate  
power to preserve their good name.

Ma. Now remaineth the last Commandement

Sch. Thou shalt not count thy neighbours  
house. Thou shalt not covet thy neigh-  
bours wife, nor his seruanc, nor his  
Maide, nor his Oxe, nor his Ass, nor any  
thing that is his.

Ma. What is here commanded here, when  
was before?

Sch. God hath before forbidden euill do-  
mages, & corrupt affections of the mynd;  
but now he requireth of vs a more me-  
cise purenetie, that we lustre not any de-  
sire, be it neuer so light, nor any thought,

*The 10. Commandement.*

bee it neuer so small, in any wise swar-  
uyng from right, once to creepe into our  
hart. For it is meete that euē in our beery  
harts and myndes, should shine before  
God, moſte perfect pureneſſe and clea-  
neſſe. For no innocencie and righteou-  
neſſe, but that whiche is moſte perfecte,  
can pleaſe him: wherof he hath alſo ſet be-  
fore vs this lawe as a moſte perfect rule.

Ma. Now thou haſt breſſly tolde the mea-  
nyng of the tenne Commandementes, tell  
me, can not all theſe thynges that thou haſt  
ſeuſually, & pertionally declared, be in ſo ſe-  
wordes gathered, as it were into one ſomme.

Sch. Yes verely ſayng that Chriſte our  
heauenly ſcholemaſter, hath cōprised the  
whole pitch and ſubſtance of the lawe in a  
ſomme, and ſhorte abridgement, in theſe  
maner, ſayng: *Thou ſhalt loue the Lord*  
*thy God with al thy hart, with al thy ſoule*  
*with al thy mynd, and with al thy ſtrength.*  
*And this is the greaſteſt cōmaundement in*  
*the law. And the ſecond is like vnto this:*  
*Thou ſhalt loue thy neighbour as thy ſelfe.*  
*for in theſe two cōmaundementes are con-*  
*tained the whole lawe and the Prophetes.*

Ma. What maner of loue of God doſt thou  
take here to be required?

*B. iij.*

*Sch.*

Iera. 4. b. 14.

Ezec. 18. c. 31.

Math. 5. a. 8.

11. 1. 1. 1. 1. 1.

Rom. 7. a. 2.

Pſal. 51. 4. 5.

2. Cor. 6. c. 14.

2. 1. 1. 1. 1. 1.

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Deut. 10. c. 17.

17. 20.

Psal. 35. a. 1. & 31

a. 1. and 96. b. 7.

8. 9. and 111. b. 9.

112. d. 10. 2.

Deut. 6. c. 17. 18.

and 30. b. 6.

Iosu. 23. c. 17.

Ihon. 14. b. 15. c.

31. 33. 34. and 15.

b. 10.

Math. 10. d. 37.

38.

Luke. 14. f. 36.

Ioh. 13. d. 34. 35.

1. Cor. 13. b. 45.

& c.

Ephe. 5. a. 2. d. 29.

Phil. 2. a. 1. 2. 3.

1. Thef. 4. b. 9. 10.

*Sch.* Such as is meete for God, that is that we acknowledge hym, bothe for our moſte mightie Lorde, and our moſte louyng Father, and moſte mercifull Saviour. Therefore to his loue, is to bee adioyned, bothe reuerence to his Maieſtie, and obedience to his will, and affiance in his goodnelle.

*Ma.* What is meant by all the harte, all the ſoule, all the ſtrength?

*Sch.* Suche ſeruencie, and ſuch unfeignedneſſe of loue, that there bee no ronne for any thoughtes, for any deſires, for any meanynges, or doyngeſ, that diſagree from the loue of GOD. For euery goodly man loueth God, not onely more dearely then all his, but alſo more dearely then hymſelf.

*Ma.* Now what ſaied Ihon of the loue of our Neighbour?

*Sch.* Chriſtes will was, that there ſhould bee moſt ſtraight bondes of loue among his Chriſtians. And as we be by nature, moſte inclined to the loue of our ſelues, ſo can there not bee deuiled a plainer, nor ſhorter, nor more pithie, nor more indifferant rule of brotherly loue, then that, whiche the Lorde hath gathered out of our

our

our owne Nature, and sette before vs  
that is, that euery manne should beare to  
his neighbour the same good will, that he  
beareth to himself. Wherof it followeth,  
that wee should not doe any thyng to our  
neighbour, nor saie, nor thinke any thing  
of him, which we would not haue other  
to doe to our selues, or to saie, or to thinke  
of our selues.

Ma. Howe farre extendeth the name of  
neighbour?

Sch. The name of neighbour containeth  
not onely those that dwell neere vs, or be  
of our kinne, and affaunce, or frendes, or  
suche as bee knit to vs in any cruell bond  
of loue, but also those, whom wee knowe  
not, yea, and our enemies.

Ma. Seyng then the Lawe doth shewe a per-  
fect maner of worshippynge God aright, and  
of neighbourly loue, ought wee not to liue  
wholy, according to the rule thereof?

Sch. Yea certainly, and so muche that  
God promisseth life to them, that liue ac-  
cording to the rule of the Lawe: and on  
the other side, threateneth death to them  
that breake his Lawe, as is aforesaied.

Ma. Doest thou then thinke them to be iu-  
stified, that doe in all thynges obeye the  
Lawe of Gods

Math. 7. b. 12.  
and 22 d. 36.  
Luke 6. d. 27.  
Rom. 13. c. 8. 9.  
10.  
1. Cor. 13. b. 5. 6.  
&c.

Math. 5. p. 43. 44.  
Luk. 10. 37.  
1. Thel. 4. b. 9. 10.

Deut. 3. 2. 1. & 11.  
Leu. 24. 21. & 30. d.  
15. 17.  
Math. 19. c. 17.  
1. Ion. 2. p. 40.  
Rom. 6. b. 23.  
and 10. a. 5.

B.v.

Sch.

Rom. 10. 2. 5.

Gen. 6. b. 3. and 8.  
d. 21.

Prou. 20. b. 9.

Rom. 7. c. 14. 15.

Gal. 3. d. 16.

Pro. 20. b. 9.

Deut. 27. d. 36.

Gal. 3. b. 10.

Iac. 2. c. 10. 11.

Deut. 27. d. 26.

Rom. 3. b. 10. & c.

and 8. b. 7. 8.

Ephes. 5. b. 5. 6.

Iacob. 2. b. 10.

*Sch.* Yea truly, if any were able to performe it, they should bee iustified by the lawe: but we are all by originall corruption of our nature, of such blindness, wickednesse, and frowardnesse, that we can neither vnderstande, nor are able, nor willing to doe our duetie required by the Lawe. And though there bee some one founde, that performeth some one or two outward points of the lawe, yet doeth he offende in diuers other: and the harte of manne is euer swaruyng from the inward iustice and innocency required by the law. Therefore none can be iustified by the lawe before God, for he pronounceth them all to be accursed and abhominable, that doe not fulfill all thinges that are contained in the lawe.

*Ma.* Doeth then the lawe set all men in this remediless estate?

*Sch.* The unbeleeuyng and the vngodly the lawe doth both set and leaue in suche cause as I haue spoken: who as they are not able to fulfill the least roat of the law, so haue they no affiaunce at all, in Gods mercie through Christe. But among the godly the lawe hath other vses.

*Ma.*

**Not justified by the lawe.**

Mat. What v. 20. of 22. Iniquitatem. Ioh.

**Sol.** First the lawe setting the perfecte rule of righteousness before our eyes, directed by our diligence to direct our lives thereafter. What more? **Sol.** Secondly, when we perceive that the lawe requireth things farre above mans power, and doe find our selves to be weak for to create a burden, the Lawe both rayle us by to crave strength of the Lordes hande.

**Sol.** Further, when we beholpe the things as to be true, and the spout, and one leanness of our selves, it breedeth, that we trust not in our owne innocency, and stand by us from being proude in the sight of God.

**Sol.** Then we singe to our consciences that we be guilty of sinne, whiche is the breath of Gods Lawe, and doe know also that by sinne we do deserve the curse, and most heauie wrath of God, & that the reward of sinne is not onely all worldly misery, bodily miseries, and death, but also eternal damnation, and death everlasting: the

Deut. 6 b. 6. 7.  
Iosu. 1 b. 7. 8.  
Psal. 1. 2. & 3. 19  
the whole.

Rom. 3. 20. & 21. 22. & 23. 24. & 25. 26. & 27. 28. & 29. 30. & 31. 32. & 33. 34. & 35. 36.

Rom. 3. 20. & 21. 22. & 23. 24. & 25. 26. & 27. 28. & 29. 30. & 31. 32. & 33. 34. & 35. 36.

Rom. 3. 20. & 21. 22. & 23. 24. & 25. 26. & 27. 28. & 29. 30. & 31. 32. & 33. 34. & 35. 36.

Prouer. 30. b. 9.  
1. Thon. 3. a. 4.  
Deut. 27. d. 26.  
Gal. 3. b. 10.  
Rom. 1. c. 18. &  
2. b. 8. and 4. c. 13  
and 6. d. 23.  
2. Cor. 3. b. 7. 9.

Ephe. 3. b. 5. 6.

the Law shewyng vs to be in this most  
damnable estate, striketh our hearts with  
fear, and with wholsome sorrowe, and  
directeth vs to repentance, and to seek  
pardon of our sinnes, righteousnelle, and  
life everlastyng (whiche we can not haue  
by the Law) by and through Christ our  
Sonne onely, and therefore our selfe  
saye, Then as far as I perceive, thou saiest  
that the Law is as it were, a certaine Schole-  
master to Christe, to leade vs the right way  
to hym, by knowyng of our felues, and by  
repentance and faithe.

*Sab.* Wea forsooth: and with all, is right well appeareth, that the Lawe is not gotten in being, though men be faineable to do thei dutie required in the Lawe.

May thou hailestrun, Now my deare child,  
With thou haste, so muche as it may bee in a  
thorow abridgemente, largelye summed the  
matter of the Lawe, and obserued in good  
order requireth, that wee speake next of the  
Gospell, which consisteth the promises of  
mercie through Christ, to the that haue bro-  
ken Gods Lawe, and bee looke therefore, to  
the whiche Gospell, I haue especially re-  
spect For this was the seconde point in our  
decision, & this also the very orderly course  
of those matters, that wee haue treated of,  
hath as it were, by the hande of God, binde  
to Tell us the doctrine that is contained in  
the Gospell, and of our faith.

**Sch.**

*The Dowe's guide to Christ.*

**Sch.** When the time wherein the cheefe  
Articles of the Christian Faith, haue  
been in old time, by many knit up and con-  
firmed, and likewise commonly called  
the Creed, that should be said, to witte  
Sch. I beleue in God the Father almightie  
maker of heauen and earth. And in  
Iesus Christe his only Sonne our Lord,  
Whiche was conceived by the holy Ghost,  
borne of the virgine Marie. Suffered  
under Ponce Pilate, was crucified dead,  
and buried. He descended into hell. The  
third day he rose againe from the dead.  
He ascended into heauen, and sitteth at  
the right hande of God the Father Al-  
mightie. From thence shall he come to  
iudge the quicke and the dead. I beleue  
in the holy Ghoste, The holie Catholike  
Church. The communion of Saintes.  
The forgiveness of synnes. The resur-  
rection of the bodie. And the life euerla-  
sting. Amen.  
**Ma.** Into how many partes doest thou di-  
uide this whole confession of faith.  
**Sch.** Into fouer principall partes. In  
the first whereof is intreated, of God the

the Father, and the creation of all things: In the second, of his Sonne Iesus Christ, whiche part containeth the whole summe of the redemption of man: In the third, of the holie Ghost: in the fourth, of the Church, and of the benefites of God towards the Church.

Ma. Goe forward then to declare me those fouer partes in order: and first, in the very beginning of the Creede, what meanest thou by this worde: Beleeue?

Math. 10. c. 32.  
and 18. d. 19.  
Iho 1. b. 12. 13.  
Rom. 1. b. 17. and  
10. b. 9.  
Gal. 3. d. 16.  
Heb 4. d. 14.

Sch. I meane thereby that I haue a true and a liuely faith, that is to saie, a Christian mans faith in God the Father, God the Sonne, and God the holie Ghost, and that I doe by this forme of confession, testifie and approue the same faith.

Ma. Tell me as plainly as thou canst, what that same liuely, true, and christian faith is?

Ioh. 1. b. 12. 13.  
Rom 8. a. 1. b. 14.  
g. 38. 39.  
Colof. 2. a. 2. 3.  
Heb 10. d. 22. 23.  
and 11. a. 1.  
Psal. 1. a. 3.  
Math. 7. c. 17.  
18. & 13. c. 23.  
Gal. 5. a. 6.  
1 Pet. 1. c. 13. 14.  
15.

Sch. Faith is an assured knowledg of the fatherly good will of God towards vs through Christe, and an assurance in the same goodnesse, as it is witnessed in the Gospell: whiche faith hath coupled with it, an endeavour of godlie life, that is, to obey the will of God the Father.

Ma. Then thou hast learned, that we are verily prisoners, whiche either dispaire of Gods



*The pattern thereof.*

Gods mercie, or feare of his iustice, but leade  
a wicked life carelesly, can haue the true  
Christian faith, though they doe rehearse the  
wordes thereof with their tongue.

*Sch.* So I haue learned in deede.

*Ma.* Seeyng there is but one God, tell mee  
why in the confession of the Christian faith  
Gods rehearseth three, the Father, the Sonne  
and the holy Ghost.

*Sch.* Those bee not the names of sondrie  
Gods, but of three distincte persones in  
one Godhead. For God the Father, God  
the Sonne, and God the holy Ghost, be-  
yng three persones, are one onely God,  
as we are taught by the holy scriptures,  
whiche we ought readyly to beleue, rather  
the curiously to search the infinite depth  
of so secrete and hidden a misterie.

*Ma.* Thou saiest true: go forward therefore,  
why callest thou God Father?

*Sch.* First and principally for that he is  
the natural father of his onely sonne Je-  
sus Christe. Secondly, for that he is our  
Father, bothe for that he created vs, and  
gaue life vnto vs all, and also for that he  
hath heauely begotten vs again through  
the holie Ghost, and by faith is his true  
and naturall sonne. Jesus Christ, he hath

elected

Math. 3. c. 16. 17.  
and 28. d. 19.

1. Ihon. 5. b. 7.  
Ihon. 10. f. 30.  
and 14. b. 7. d. 9. 1  
16. 11.

1. Cor. 8. a. 5. 6.

Prou. 3. d. 36.

Psal. 2. b. 7.

Math. 3. c. 17.

Ihon. 1. b. 14.

Rom. 15. b. 6.

2. Cor. 1. a. 3.

Gen. 1. d. 17.

Malac. 1. a. 6. and  
1 b. 10.

Ihon. 1. b. 12.

and 14. j. 5.

Rom. 8. c. 15. 16.

17.

# Three Persons, God the Father.

Galat. 4. 5. 6.  
Ephes. 1. 2. 5. 6.  
Tit. 3. 5. 7.  
1. Pet. 1. 2. 3. 4. d.  
2. 3.

Esa. 40. c. 31. 32.  
&c.  
Math. 5. 8. 45.  
and 10. c. 29.  
Ephes. 5. 11.  
Heb. 1. 2. 3.  
Ihon. 1. 10. 1. 12.  
13.  
Mat. 8. d. 31. 32.  
Luk. 22. 31. 32.  
Ihon. 10. f. 28.  
29. and 19. d. 10.  
11.  
Act. 2. d. 23. 24.  
& 5. 27. 28. &c.  
13. c. 11.  
Luc. 22. b. 7. and  
21. d. 18.

Psal 19. a. 1. and  
50. b. 4.  
Rom. 1. c. 19. &c.

electet and adopted as his children, and  
through the same Christ hath giuen vs  
his kyngdome, and the inheritaunce of e-  
uerlastyng life.

Ma. Why doest thou name God almightie?

Sch. For that he made all thynges and  
hath all thynges under his power, to or-  
der them after his will.

Ma. Bee wicked spirites and euill men also  
subject to Gods power?

Sch. Els coulde wee neuer bee out of  
feare, if thei might haue any power ouer  
vs without the will of God. But we are  
upholden by this confidence, that neither  
Deuilles, nor wicked menne can ouer-  
come us but at Gods will or sufferaunce:  
and that we are so vnder the protection  
of our almightie father, that not so much  
as one heare of our heade can fall to the  
grounde but by his will, who beareth vs  
to good will.

Ma. Why is it added that God is the crea-  
tor of heauen and earth?

Sch. Because the greatnesse, wilddome,  
and goodnesse of God, which are of them-  
selues incomprehensible, are to be seene  
in his workes, as it were in a glasse. For  
when wee see that same vnmensurable  
greatnesse

God the creator & governor of all things.  
greatnesse of the world, and all the parts  
therof to be so framed, as they could not  
possible, in beautie be sayer, nor for pro-  
fite be better, wee forthwith thereby un-  
derstande the infinite power, wiselome,  
and goodnesse of the workman and busi-  
der therof.

Ma. How doest thou saie that God created  
all thynges

Sch. That God the most good and mightie  
Father, at the beginning and of no-  
thyng, by the power of his worde, that is,  
of Iesus Christe, his sonne, framed and  
made this whole visible worlde, and all  
thynges whatsoeuer thei be that are con-  
teyned therein, and also the incorporeall  
spirites, whom we call Angels.

Ma. But doest thou thinke it godly, to as-  
firme, that GOD created all Spirites, e-  
uen those wicked spirites, whom we call di-  
uelles?

Sch. God did not create them suche, but  
they by their owne euillnesse, fell from  
their first creation, without hope of reco-  
uery, and so are thei become euill, not by  
creation, and nature, but by corruption  
of nature.

Ma. Did God thinke it enough to haue once  
created all thynges, and then to cast away

C.j. all

Gen. 1. d. 1. &c.

Psal. 33. b. 5. 7. &c.

Ag. b. 11.

Ihon. 1. a. 1.

Act. 14. c. 15.

1. Cor. 8. a. 6.

Hebr. 1. 1.

Coloss. 1. c. 16.

Gen. 1. d. 31.

Iohn. 8. f. 44.

Iud. b. 6.

*The glory of God the ende of all thinges.*

all further care of al thinges fro thenceforth.

**Psal. 75. 2. 3. &  
104. b. 8. 9. &c. &  
145. c. 14. 15. and  
147. a. 5. 6. &c.  
Col. 1. b. 16. 17.  
Heb. 1. a. 2. 3.**

**Sch.** No, But as God hath created also  
he upholdeth, & gouerneth all: els would  
all soone runne to vtter ruine.

**Ma.** To what ende doest thou thinke that  
almightie GOD hath created and doeth go-  
uerne all thynges?

**Gen. 1. d. 26. 29.  
Psal. 8. b. 6. 7. &  
104. c. 14. 15. &c.  
Prouer. 16. a. 4.  
Esay. 43. b. 7.  
Rom. 11. e. 36.  
Coloss. 1. c. 16.**

**Sch.** The worlde it selfe was made for  
man, and al thinges that are therein were  
prouided for the vse and profite of man.

And as God made all other thynges for  
man, so made he mā himself for his glory.

**Ma.** What hast thou then to say of the first  
beginnyng and creation of man?

**Gen. 1. d. 26. & 3.  
b. 7. c. 28. 24. d. 23  
23.**

**Sch.** That which Moyses wrote, that is:  
That GOD fashioned the first man of  
Claye, and breathed into hym soule, and  
life: and afterward out of the side of man,  
beeyng cast in a sleepe, he tooke out wo-  
man, and brought her into the worlde to  
ioyne her to man for an helper and a com-  
panion of his life.

**Ma.** Where at this daie there is to be seene  
in bothe men and women, so greate corrup-  
tion, wickednesse, & peruersenesse, did God  
create them suche from the begynyng?

**Gen. 1. d. 26. 27.  
31.  
Colos. 3. b. 10.**

**Sch.** Nothing lesse. For God being most  
perfectly good, can make nothyng but  
good. God therefore at the firste, made  
man,

man, according to his owne Image and  
likenesse, ...

Ma. What was that Image, according to the  
whiche thou saiest that man was fashioned?

Sch. It is most absolute righteousnesse,  
a most perfect holinesse which most pro-  
perly belongeth to the very Nature of  
God, the which Image was in man, until  
man by blots of sinne marred the same.

Ma. Tell me how this came to passe?

Sch. The woman deceived by the deuell,  
perswaded the man to taste of the fruite  
whiche God had forbidden them, where-  
by, the Image according to the whiche  
they were created, was defaced: and both  
they and their posteritie became disobe-  
dient to God, frowarde and unable to all  
goodnesse; and subiectes not onely to all  
worldly miseries, bodily diseases, and te-  
porall death, but also unto eternal death,  
and everlastyng damnation.

Ma. But maie it not seeme that God did to  
rigorously punish the tastyng one Apple?

Sch. Lette no man extenuate the moste  
heynous offence of man as a small tres-  
passe, and weigh the deede by the Apple,  
and by the onely excessse of Glutonie.  
For he with his wife caught and shared

Deut. 32. 14.  
Rom. 4. 14.

Coloss. 3. 10.  
1. Ihon. 1. 5.  
and 2. c. 9. and  
3. 4. 3.

Sap. 1. c. 13. 14.  
& 5. 1. 2. 3. 4. 5.

Gen. 3. 21. c. & c.

Sap. 1. c. 13. 14.  
1. Cor. 3. d. 14.  
Rom. 8. b. 7. 8.  
2. Cor. 3. b. 5.  
Rom. 6. d. 23.  
Ephe. 5. b. 5. 6.

Gen. 3. 7. 8. 9.  
6. b. 11. d. 22.

*The summe of our first parentes most horrible.*

with the guilefull allurements of Satan, by infidelitie revolted frō the truth of God to a perthe gaine credite to þ false suggestions of the Serpent wherein he accused God of untruth, of enuite, and of malicious withdrawing of some goodnesse, hauing receiued so many benefites he became moſte unthankfull towarde God the giuer of them, he the childe of the earth, not cōtented that he was made according to the Image of God, with intollerable ambition and pride, sought to make hymself equall with the Maiestie of God. Finally, he withdrew hymself from allegaunce to his creator, yea and malepartly shooke of his yoke. Waine therefore it is to extenuate the summe of Adam.

*Ma.* But why should al the posteritie for the Parentes fault loose all that felicitie, and fall to all miseries?

*Sch.* God endued Adam with those ornaments, to haue them, or lose them to him and his, that is to all mankinde. And it could not other wise be, but that as of an euill tree euill frutes doe spring, so of Adam beyng corrupted with sinne, all the issue

Gen. 1. d. 15. 27.  
Psal. 8. b. 4. 5. 6.  
8c. and. 104. c.  
14. 15.

Gen. 1. d. 26. 27.  
Coloss. 3. b. 10.

Of. 2. b. 7.

Math. 7. c. 13. &  
12. c. 31.  
Rom. 5. b. 12.  
9. 14. 17. &c.

issue that came of him must also bee corrupted with that original Sinne. Howbeit we neede not so much to complaine vpon our father Adam seeing our selues by our many and greatesinnes are most deseruedly fallen into all miseries, death and damnation, for deliuey from the whiche, there remaineth no helpe or remedie in our selues, or any other creature.

Ofc. 6. b. 7.  
Rom. 6. d. 3.  
2. Cor. 11. a. 3.  
Ephc. 5. b. 6.

Ma. What hope and comforte then is left, and in whom remaineth it?

Sch. God promised that the seede of the woman, which is Iesus Christ the sonne of the virgin Mary should bruse the head of the Serpent, that is of the Deuill, who deceiued them, and so should deliuey the and their posterity that beleued the same. And this is it, whiche now followeth in the second parte of the Crede: *I beleue in Iesus Christ &c.*

Gth. 3. c. 14. 15.

Rom. 5. c. 15. 16.  
&c. 1. 8. 19.  
Gala 2. c. 16. 19.  
Heb. 2. d. 14. 15.  
16.

Ma. What signifieth this name I E S V S?

Sch. Iesus is in our tongue as much to saie, as the Saviour. For Iesus Christe the sonne of God and y<sup>e</sup> sonne of the virgin, hath deliuered and saued vs whiche were holten bounde with wickednesse,

Math. 1. d. 21.  
Ad. 10. f. 38.  
Coloss. 1. c. 13. 14.  
Heb. 2. d. 14. 15.  
1. Thon. 1. b. 3.



*The seconde parte of the Creede.*

and thall in the foule bondage of the old Serpent the Deuill, and were wrapped in the snares of eternall death.

Ma. Who gaue hym the name of I E S V S?

Sch. The Angell by the commaundement of God hymself.

Ma. Now tell me what meaneth this name of CHRIST?

Sch. It is as much to say, as annointed, whereby is meant that hee by the holie Ghost, is annointed the soueraigne king Priest, and Prophet.

Ma. Is Christes Kyngdome a worldly Kyngdome?

Sch. No, but a Spirituall and eternall kyngdome, that is gouerned and ordred by the worde and spirite of God: whiche byng with them righteousnesse and life.

Ma. What fruite take we of this kyngdome?

Sch. It furnissheth vs with strength and spirituall armour to banquish the flesh, the worlde, sinne, and the deuill, the outrageous deadly enemies of our soules, and to liue vertuously and holily.

Ma. What manner of Priest is Christ?

Sch. The greatest and an euerylastyng Priest, whiche onely is able to appeare before God, onely able to make the sacrifice

Math. 2. d. 11.  
Luc. 1. c. 3. and  
2. c. 21.

Psal. 2. a. 6.  
Esay. 61. 2. 1.  
Dan. 9. d. 24. 25.  
Luc. 4. c. 18.  
Act. 4. c. 27.  
Act. 10. f. 38.  
Heb. 1. c. 9.

Luc. 11. c. 32. 33.  
Ihon. 18. f. 36.  
Coloss. 1. c. 13. 14.  
2. Tim. 4. a. 1.

Rom. 13. d. 12.  
& c. and. 16. c. 20.  
2. Cor. 10. a. 4.  
Ephe. 6. b. 10. 11.  
& c.

Psal. 110. b. 4. 5.  
Heb. 4. d. 14. 15.  
& c. & 5. b. 6. 7. &  
7. a. 2. 3. b. 11. 12.  
and 9. d. 13. 14.  
& c.

*The name of Iesus Christ.*

face that God will allow, and accept, and onely able to appease the wrath of God.

Ma. To what commoditie of ours doeth he thus?

Sch. For he craueth and maketh peace and pardon of God, for vs he appealeth the wrath of God, and as he reconcileth to his father, for Christ alone is our mediator, by whom wee are made at one with God. Yea, he maketh vs as it were fellowe Priestes, with hym in his Priesthoode, giuing vs also an entrie to his Father, that wee maie with assurednesse come into his presence, and be bold by him to offer vs and al ours to God the father in sacrifice.

Ma. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruants of God, Christe himselfe the Sonne of God and Lorde of all Prophetes came downe from Heauen his Fathers Ambassadour and messenger to menne, to declare his Fathers will, and to instruct men in right knowledge of God, and of al truth. And so in the name of Christ are contained those three offices which the Sonne

Ihon. 14. d. 27.  
Act. 10. f. 36.  
Ephes. 2. c. 14. 15.  
&c.  
Coloss. 1. c. 20.  
Heb. 9. d. 14. 15.  
1. Tim. 2. b. 5.

Rom. 8. c. 13. and  
12. a. 1.  
Gal. 4. a. 1. 6.  
Ephes. 2. b. 2. 1.  
Heb. 4. d. 15. 16.

Luce. 7. c. 16.  
Act. 7. d. 27.  
Heb. 1. d. 11.  
Ihon. 8. d. 26.  
4. and 15. c. 15.  
and 17. a. 6 &c.  
and 18. g. 37.

*Christ the onely Sonne of God.*

of God receiued of his Father and fulfilled, to make vs partners with hym of all the fruite thereof. For the Sonne of God is not onely called, and is in deede Iesus Christe, that is, the Saviour, King, Prince, and Prophet, but also he is so for vs, and to our benefite and saluation.

Ma. How doest thou call Christe the onely Sonne of God, seying also the godly are also named the children of God?

Math. 3. c. 13. and  
3. d. 17.

1. Ion. 1. b. 14. c.  
34. and 34. b. 10.  
31.

Heb. 1. a. 2. 3. and  
5. b. 5.

Rom 8. c. 43. 15.

Gal. 4. a. 4. 5.

Eph. 1. a. 5.

1. Ion. 3. a. 1.

Sch. For that Christe is the onely naturall Sonne of GOD, of one substance with the Father. And wee beyng by nature the children of olde Adam, are made the Children of God by adoption, grace, and fauour, through Christ our Saviour.  
Ma. What meaneth it that thou doest call Christ our Lord?

Math. 9. a. 6. and

10. a. 1. & 12. c.

12. and 12. d. 18.

Luk. 1. d. 32. 33.

Eph. 1. d. 20. 31.

&c.

Sch. For that the Father hath given him dominion ouer men, Angels, and all thinges, & that he gouerneth the Kingdome of GOD, bothe in heauen and in earth, with his owne will and power.

Ma. What mores

Deut. 10. b. 12. c.

30.

Malac. b. 1. 6.

Luk. 9. c. 23. 34.

and 14. b. 26. 37.

Sch. Heredy are all the Godly putte in mynde, that thei are not at their owne libertie, but that bothe in their dooers and soules, and in their life and death, thei are wholy

*Christ our Lord.*

wholy subiect to their Lorde, to whom they ought to be obediēt, and seruiseable in al thinges as most faithfull seruantes

Ma. What followeth next?

Sch. It is declared how he tooke vpo hym mans Nature, and hath performed all thinges needefull to our saluation.

Ma. Was it then necessary, that the Sonne of God should be made man?

Sch. Yea: for necessary it was, that what man had offended against GOD, man should aby, and satisfie it: whiche moſte heauie burthen, none but Iesus Chriſte bothe God and man was able to beare. Neither could there be any other mediator, to make peace betwene God & man, but Iesus Chriſt both God and man.

Ma. What followeth?

Sch. That he was conceived by the holie Ghoste, borne of the virgine Marie.

Ma. And why was he not begotten after the vsuall and naturall manner?

Sch. Because he, who came to cleanse vs from our finnes must needs bee cleane from sinne himself. And therefore was that most pure Lambe of GOD Iesus Chriſt, by the maruellous working of the holie Ghoste, conceived and borne of

C. b. the

Heb. 2. 5. 9. & c. 8.  
b 9. 10.

Math. 1. c. 17. and  
17. d. 22. 23. and.  
20. d. 19.  
Ihon. 1. b. 14. &  
11. f. 50. 51.  
Rom 5. c. 1. & c.  
1 Cor. 15 c. 21.  
22.  
Phil. 2. a. 6. 7. & c.  
Heb 2. b. 9.  
1. Tim. 2. b. 5.  
Heb. 9. b. 4. 15.  
& 9. d. 18.  
1. Pet. 2. d. 21. 24.

Ihon. 1. c. 19. d.  
30.  
1 Cor. 7. b. 7. 8.  
Heb. 4. d. 15. and  
9. d. 14.  
Math 1 c. 23.  
Luc. 1. c. 31. 35.

*Christ man, borne without sinne.*

the Virgine Mary without sinne.

Ma. Why is the Virgine Mary by name expressed?

Sch. That Christe maie bee knowne to be that true seede of Abraham, and Dauid, of whom it was from God foretolde, and foreshewed by the prophettes of the Prophets: of which Abraham, Dauid, and the virgin Mary lineally descended.

Ma. Proceede in rehearsing thy beleefe.

Sch. Hee suffered under Ponce Pylate, was crucified, dead, and buried.

Ma. Why doeth the Creede omit the storie of his life, & passeth straight from his birth to his death?

Sch. Because in the Creede are rehearsed onely the chief points of our redemption, and suche thinges as so properly belong to it, that they containe as it were the substance thereof.

Ma. Rehearse the order of his death somewhat more plainly?

Sch. He was most wickedly betrayed by Judas, his owne Disciple. Who was with money corrupted, and hied therevnto: he was forsaken of all his disciples, denyed and forsworne by Peter, falsly and maliciously accused by the Jewes, condemned by Pilate the Roman Governor,

Gen. 22. d. 18.

Esa. 53. d. 1.

Mat. 1. d. 1. & c.

and 31 d. 42.

Rom. 9. d. 2.

Esay. 53.

Act. 13. d. 27.

& c.

Math. 26 b. 14.

25. & c. and 27.

the whole.

Mar. 14. e. 45. & c.

and 15. the

whole.

*Christes death. Christ suffered willingly.*

And he was buffeted, scourged, crowned with thorne, and clothed in purple, and otherwise abused and scorned, both most cruelly and spitefully: and finally with his Crosse laied vpon his necke, he was haled out of the Citie into the place named Caluaries, where betwene two other crookes they villanously nailed him vpon the Crosse, vpon the whiche being extremely tormented, he suffered most painefull and shameful death, sustaining with all torments of mynde and body, then any bodely death.

Ma. Did Christ suffer all this willingly, or vnwillingly?

Ser. Notwithstanding that this most vile and cruell death was most terrible to his humane nature: yet did he submit his will vnto his fathers will, who had appointed him vnto the same, and so he suffered the same vile reproches, torments, and most cruell death, both willingly obeying his father, and most patiently praying for those who crucified him.

Ma. Why would GOD haue his most innocent Sonne to suffer such a shameful and painefull death?

Ser. Christ became our suretie & pledge vnto

Luc. 22. 47. &c.  
and 23. whole.  
Ihon. 14. and. 19.  
whole.

2. Cor. 5. 21.  
1. Pet. 2. 24.  
1. Pet. 3. 18.  
1. Pet. 3. 18.  
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*The benefites of Christes death,*

Rom. 1. 4. 3.  
2. Cor. 5. d. 21.  
Gal. 2. 2. 4.  
Eph. 1. 2. 3. & c.  
b. 7. & c.  
Colos. 1. c. 13.  
14. & 2. c. 13. 14.  
1. Pet. 3. d. 18. and  
4. 2. 1.  
1. Ion. 3. c. 6.  
2. Cor. 15. d. 21.

In these places  
next before no-  
ted.

Rom. 5. b. 8. 10. 11.  
2. Cor. 5. d. 18.  
19. 20. 21.  
Eph. 2. c. 12. 13.  
14. 17. & c.  
Heb. 7. d. 26. 27.  
& 9. d. 12. 14. and  
10. c. 12. 14. 17.

Rom. 8. 2. 1. 2. c.  
3. 2. 3. 4.  
Col. 3. c. 13. 14.  
& c. d. 20. 21.

Psal 51. b. 7.

unto his father to answer, pay, and suf-  
fer whatsaueuer wee did owe, and had be-  
serued. And therefore he (though himself  
most innocent) suffered for vs most wil-  
ked sinners. And his father layd out bur-  
then vpon hym, accordyng to that rigour  
of the lawe and iustice: that for his sake  
he might deale most mercifully with vs.

*Ma.* Rehearse me then the summe of those  
benefites which we enioy by Christes death.

*Seb.* Christ as I before touched, yeel'd  
himself in our steade and place, to satisfie  
for our sinnes before God his father to  
appease the wrath of God towaras vs  
for our disobedience, by the swete sacri-  
fice of his obedience, and to make vs at  
one with God. And so Christe the moste  
innocent Lambe of God was bounde to  
set vs sinners at libertie, who were thall  
vnto Sathan, death and dānatiō. Christ  
most guiltlesse was accused and condem-  
ned by the sentence of a worldly Iudge,  
that he might acquit vs moste guiltie and  
moste worthe to bee condemned, before  
the heauenty iudgement seate: Christ by  
his precious blood then for vs hath clean-  
sed and washed awaye the spots and filth  
of



*The benefices of Christes death,*

of our finnes. And finally Christe by his  
undeserued reproches, moste painefull  
and shamefull deathe, hath deliuered us  
from eternall paine, shame, and death e-  
uerlastyng, whiche wee had moste iustly  
deserued by our finnes, which finnes are  
buried with Christe and cleane remoued  
from the sight of God. And so al Christs  
suffring is a medicine and remedie to all  
our miseries, wherein to we are fallen ei-  
ther originally by Adam, or afterwarde  
by our owne wickednesse, so that wee  
faithfully beleue in hym and embrace  
hym.

**M.** Notwithstanding we doe suffer death  
of the body, which is a parcell of the punish-  
ment due to sinne.

**Sch.** Death of the bodie, which without  
Christe was the gate to Hell: is now by  
Christe made to all that beleue in hym,  
the gate and passage vnto heauen: euen  
as he hymselfe did by death enter into his  
kyngdome, so that deathe, whiche before  
was a punishment, is now by Christe be-  
come a bantage.

**M.** Couerneth there any other profite vnto  
vs by the death of Christe?

**Sch.** Christes sufferinge and death, is  
not

Heb. 9. d. 14.

1. Ihon. 1. d. 7.

Apoc. 1. d. 5.

1. Pet. 2. d. 21, 22.

&c.

Rom. 4. b. 7. 8.

Colos. 1. d. 13, 14.

Heb. 10. d. 17.

Rom. 8. a. 31.

2. Cor. 5. d. 14.

1. Ihon. 3. d. 16.

1. Ihon. 4. d. 19.

1. Ihon. 5. d. 20.

1. Ihon. 5. d. 21.

1. Ihon. 5. d. 22.

1. Ihon. 5. d. 23.

1. Ihon. 5. d. 24.

1. Ihon. 5. d. 25.

1. Ihon. 5. d. 26.

1. Ihon. 5. d. 27.

1. Ihon. 5. d. 28.

1. Ihon. 5. d. 29.

1. Ihon. 5. d. 30.

1. Ihon. 5. d. 31.

1. Ihon. 5. d. 32.

1. Ihon. 5. d. 33.

1. Ihon. 5. d. 34.

1. Ihon. 5. d. 35.

1. Ihon. 5. d. 36.

1. Ihon. 5. d. 37.

1. Ihon. 5. d. 38.

1. Ihon. 5. d. 39.

1. Ihon. 5. d. 40.

1. Ihon. 5. d. 41.

1. Ihon. 5. d. 42.

1. Ihon. 5. d. 43.

1. Ihon. 5. d. 44.

1. Ihon. 5. d. 45.

1. Ihon. 5. d. 46.

1. Ihon. 5. d. 47.

1. Ihon. 5. d. 48.

1. Ihon. 5. d. 49.

1. Ihon. 5. d. 50.

Eph. 5. 2. & 3.  
1. Pet. 2. 21. & c.  
and 4. 2. 1. & c.

Ioh. 13. b. 1. & c.  
Eph. 5. 2. & c.  
1. Pet. 3. 21. & c.  
and 4. 2. 1. & c.  
1. Thon. 2. a. 6.

Rom. 6. a. 1. 4. 7.  
b. 1. & c.  
Gal. 3. d. 20. and  
3. d. 24.  
Coloss. 2. c. 13.  
& c.  
Gal. 3. d. 20. & 3.  
d. 14.  
Coloss. 2. c. 13.  
& c.

Rom. 14. b. 7. 8.  
1. Cor. 6. d. 20.  
2. Cor. 5. d. 15.  
1. Thes. 5. b. 10.

not onely a medicine of our miseries, but  
Therefore, not onely but also an example for  
us to followe.

Ma. Declare this more plainly.  
Seb. This ought after his example to be  
obedient unto the will of God our heave-  
ly father, and patiently to take all iniu-  
ries at mens handes, and to crucifie the  
wicked lustes of the fleshe, and to bee as  
deade and buried vnto sinne, so that wee  
sinne no more hereafter, after the example  
of Christe our Sauour, who was cruci-  
fied, dead and buried, for sinners: in doede  
naughty lustes (which other wise are un-  
bowed) are in those, who by faith doe  
cleaue vnto Christe, by the vertue of his  
death as it were crucified, & the burning  
heate of them so quenched by his blood,  
that they may easily bee brought to obey  
the Spirit. So that wee are holpen by  
the vertue of his deathe to performe that  
whiche we are moued vnto by the exam-  
ple of his life and death.

Ma. Are we not hereby put in mynde of our  
dutie also towarde Christe?

Seb. We are in deede taught that we are  
not our owne, to doe what wee list: but  
that we are wholly Christes, who hath so  
dearely

*Christ buried, why.*

dearly bought vs, moſte bounden to obey him, and to doe his will, moſte bounden to loue him, who ſo dearly loued vs firſt, beeing yet his enemies: moſte ready againe to yeeld all that is ours, yea and our ſelues wholly vnto Chriſt, who hath giuen himſelf wholly vnto vs: moſt ready for his ſake to forſake not onely all worldly thynges and pleaſures of this life, but alſo to looſe our liues rather then we forſake Chriſte and our loue and duetie towarde hym. For happie is the death that being due to nature, is chiefly yeelded for Chriſte, for Chriſte I ſay, whiche offered, and yeelded himſelf to willing death for vs, and who beeing the authour of life, bothe wil and is able to deliuer vs being deade from death, and to reſtore vs to life euerlaſtyng.

Ma. Why doeſt thou alſo adde that he was buried?

Sch. His dead bodie was laied in graue that his deache ſhould bee more euident, and that all men might certainly know it. For if he by and by had reuiued, many would haue brought his death in debate and queſtion, and made it doubtfull.

Ma. What meaneſt his deſcending into hell?

Sch.

Rom. 5. b. 8. 10.  
Math. 10. d. 37.  
and 16. d. 25.  
Luc. 9. c. 23. 24.  
& c. and 14. f. 46.

Math. 16. d. 25.  
Mar. 8. d. 35. & c.

Math. 12. d. 40.  
and 27. g. 52. 60.  
& c.  
1. Cor. 15. a. 5.

*Christes descendyng into hell.*

*Sch.* That as Christ in his bodie descended into the bowels of the earth, so his soule severed from the body he descended into Hell, and that therewith also the vertue of his death, so pearced through to the deade, and to very Hell it self, that bothe the soules of the unbeleuyng felte their mosse painefull and iust damnation, for infidelitie, & Sathan hymself the Prince of Hell, felte that all the power of his tyrannie and darkenelle was weakened, banquished, and fallen to ruine: and on the other side, the deade, who while they liued, beleued in Christ, understood that the worke of their redemption, was now finished, and perceiued the effect and strength thereof, with mosse sweete and assured comforte.

*Ma.* Now let vs goe forward to the rest.

*Sch.* The third day after he rose againe, and by the space of forty daies ostēdymes shewed hymself aliuē, and was conuersant amongst his Disciples, eating and drinking with them.

*Ma.* Was it not enough that by his deathe wee obtaine deliuerance from sinne, and pardon?

*Sch.* That was not enough if we consi-  
der

1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

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1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

1.8.12.m.9

*Christ rose againe from death.*

Der either him or our selues. For if he had not risen againe, he could not be thought to be the Sonne of God, nor could haue been our Sauour from death. But now risynge from death to eternall life, he declared the power of his Godhead, & hath shewed hymself the conquerour of synne and death, yea of the Deuill hymself.

Rom. 1. 2. 4. & 6.  
2. 4. b. 9. 10. & 8.  
2. 1. 2. & c.  
1. Cor. 3. 5. d. 16.  
g. 54. & c.  
Eph. 1. d. 30. & c.  
Phil. 2. b. 9. & c.  
Gal. 2. d. 19. 20.

Ma. What profite bryngeth it to vs, that Christ rose againe?

Sch. Manifeste and diuers. For from thence cometh vnto vs an endeuour, vertue, and strength, to liue well and honestly, therby Christ endueth vs with righteousness, whiche before we lacked. And Christ by his resurrection, from death to life, is become to vs the author of life, for from thence haue we hope, that our mortall bodies also shall one day bee restored from death, and rise againe, for that he hath made vs partakers of his resurrection and life. For it can not be, that Christ our head risynge againe should suffer vs the members of his bodie to be consumed, and utterly destroyed by death.

Rom. 4. d. 25. and  
5. c. 13. & c. and 6.  
2. 4. 5. b. 11. 12. & c.  
1. Cor. 15. c. 20.  
& c.  
1. Thes. 4. d. 14.  
& c.

Coloss. 1. d. 18.  
2. Tim. 2. b. 12.

Ma. Proceede.

Sch. As the Scriptures doe teache, that Christ is risen for our righteousness: so

D. i.

doe

*The benefites of Christes resurrection.*

Rom 6.4.&c.  
b.9.10.11.&c.  
Ephes. 1.d.13.  
Coloss. 3.2.1.3.  
&c.

doe they also teache that we after his example should rise from the deadly works of sinne, and liue from henceforthe vnto righteousnesse and holinesse: to the performance whereof Christe endueth vs with strength by the vertue and power of his glorious resurrection.

Ma. What followeth in the Creede?

Mark. 16.d.19.  
Luc. 24.g.5.c.  
Act. 1.b.9.10.&c.  
Ihon. 12.b.8. and  
16.b.10.c.16.d.  
28. and 20.d.17.

Sch. He ascēded into heauen, & sitteth on the right hād of god the father almightie.

Ma. Tell me how this is to be vnderstood?

Sch. Plainely that Christe in his bodie ascended into heauen, where hee had not afore been in his bodie: and left the earth where afore he had been in his body.

Ma. Is he thē here in earth no more with vs?

Ihon. 13.b.8.

Sch. He did hymselfe foreshewe vnto his Apostles, that they should not haue hym alwaies with them, which is to be vnderstanded of his bodily presence. For in the nature of his Godhead, whiche filleth all thinges, both he euer was in heauen, and also with the same, and with his spirit he is alway present in earth with his church and shall bee present till the ende of the worlde.

Ihon. 17.a.3.  
Math. 18.c.20.  
and 28.d.20.  
Ihon. 14.c.18.  
and 16.b.7.  
Rom. 8.b.9.&c.

Ma. Then are we not left without his helpe and protection, though wee haue not his bodily

dily presence.

*Sch.* No forsooth. For Christ sittynge on the right hande of GOD, doeth with his power, wisdom, and providence, rule, and dispose the worlde, moue, gouerne, and order all thynges: and as he promised, hee sendeth downe his holy Spirit from heauen into our hartes, as a moste sure pledge of his good will, by whiche spirit he bringeth vs out of darknesse and mist, into open light, he giueth sight to the blindnesse of our myndes, he cha- seth sorowe out of our hartes, and doeth comfort and strengthen vs: and the same will he doe vnto the worldes ende.

*Ma.* Now as touchyng Christe, what doest thou chiefly consider, in his ascendyng and sittynge at the right hande of his Father?

*Sch.* It was meete, that Christe whiche from the highest degree of honour and dignity had descended to the basest estate of a seruant, and to the reproche of condemnation and shamefull death: should on the other side, obtaine most noble glorie, and excellent estate, euen the same which he had before, that his glory & maiestie might in proportion aunswere to his basenesse and shame.

Math. 28. d. 18.  
Iohn. 10. b. 7. and  
17. a. 8. & c.  
Eph. 1. d. 30. and  
4. b. 8. & c.  
Phil. 2. b. 9. 14.  
Coloss. 1. c. 18.  
Apo. 1. d. 13.

Rom. 8. a. 5. and  
8. 24. 5. b. 9. & c.

Eph. 1. d. 30. & c.  
Phil. 2. b. 8. 9. & c.  
Ihon. 17. a. 5.



*The profite of Christes ascension.*

Ma. What profite take we of his ascendyng into heauen, and sitting on the right hande of his Father?

Ihon. 14. 2. 3.  
&c.

Sch. First Christ, as he had descended to the earth, as into banishment for our sakes, so when he went vp into heauen, his Fathers inheritaunce, he entred in our name, makyng vs a waye and an entrie thither, and openyng vs the gate of heauen, whiche was before shutte against vs for synne. Moreouer, he beyng present in the sight of God, as commendyng vs vnto hym, and makyng intercession for vs, is the patrone of our cause, who beeyng our aduocate, our matter can not quaille.

Ihon. 16. e. 36.  
Rom. 8. f. 34.  
Heb. 7. d. 25. and  
28. 24.  
1. Ihon. 2. 2. 1.

Ma. But how can we followe his example, in his ascendyng vp to heauen?

1. Cor. 15. f. 47.  
4. &c.  
Coloss. 3. 2. 1. 2.  
&c.

Sch. Wee ought from henceforthe to looke vp to heauen, and to raise vp our mindes and hartes thether, where Christ is at the right hande of the Father: Bending all our thoughtes and studies vpon diuine, eternall, and heauenly thynges, and not vpon earthly, worldly, and transitorie thynges.

Ma. What more?

Esa. 1. b. 11. &c.  
c. 16. 17. &c.  
Math. 5. 2. 8. &c.

Sch. We are furthermore taught, purely and sincerely to worshipp Christe the Lord

*The imitation of Christes resurrection.*

Loꝛde now raigning in heauen, not with any earthly worship, traditions, or vaine inuentions of mā, but with heauenly and very spirituall worſhippe, ſuche as maie beſe me both vs that giue it, and hym who receiueth it.

1 Ihon. 4. c. 20. & c.  
d. 24.

Ma. Now I would heare thee tell me ſhortly, what thou haſt learned of the laſt iudgement, and of the ende of the worlde?

Sch. Chriſt ſhall come in the cloudes of heauen, with moſte high glory, and with moſte honorable and reuerend Maieſtie, waited on and beſet with the companie & multitude of holy Angels. And at the horrible ſound, and dreadfull blaſt of trumpet, all the dead that haue liued from the creation of the worlde, to that day, ſhall riſe againe with their ſoules and bodies, whole and perfect: and ſhall appeare before his throne to bee iudged, euery one for hymſelf, to giue account of their life, which ſhalbe examined by the righteous and ſeuere Iudge, accorpyng to truth.

Math. 24. c. 29.  
30. 31. and 25. c.  
31. 32. & c.  
1. Cor. 15. g. 52.  
& c.  
1. Theſ. 4. d. 16.  
& c.  
2. Pet. 3. c. 10 & c.  
Re. m. 14. b. 10. 12.  
1. Cor. 4. 2. 4. 5.  
2. Co. 5. b. 10. 11.

Ma. Seyng deaſh is certainly appointed for all men, how doeſt thou in the Creede ſaie, that ſome ſhall then be quicke, or aliuie?

Sch. Sainct Paule teacheth, that they whiche then ſhall remaine aliuie, ſhall ſo-

1. Cor. 15. g. 51.  
1. Theſ. 4. d. 17.

*The ende of the worlde.*

1. Cor. 15 g. 53.  
&c.

Dainly bee chaunged, and made newe, so that the corruption of their bodies being taken awaie, and mortalitie remoued, they shall put on immortalitie. And this chaunge shall bee to them in steade of a deathe, because the endyng of corrupted nature shalbe the beginnyng of a nature incorrupted.

Rom. 8. 2. 7. c. 13.  
d. 13. g. 18. 19.  
1. Cor. 1. b. 7.  
Phil. 3. d. 10.  
Tit. 2. d. 13.  
2. Pet. 3. c. 12.

Ma. Ought the godly in thinking vpon this iudgement, to bee stricken and abashed with feare, and to dread it, and shrinke from it?

Sch. No, but rather to conceiue greate hope and comfozte thereby. For he shall giue the sentence, which was once by the Iudges sentence condemned for vs, to the ende that we conning vnder the grieuous iudgement of God, should not bee condemned, but acquitted in iudgement.

The third parte.

Ma. Sith then thou hast nowe spoken of God the Father the creatour, & of his Sonne Iesus Christ the Sauour, and so hast ended two partes of the Christian confession, now I would heare thee speake of the third parte, what thou beleueest of the holy Ghost.

Math. 28. d. 19.  
1. Ihon. 5. b. 7.  
and 15. d. 26. &  
16. b. 7. and 10. f.  
22.  
A. 2. 5. a. 3. 4. c. 15.  
16.

Sch. I confesse that the holy Ghoste is the third person of the moste holy Trinitie, proceeding from the Father, and the Sonne, before all beginnyng, Equall with them both, and of the very same substance.

*The 3. part of the Creede. The holy ghost.*

staunce, and together with them bothe to be honoured and called vpon.

Ma. Why is he called Holy?

Sch. Not onely for his owne holinesse: but also for that by hym the elect of God and the members of Christ are made holy. For whiche cause, the holy Scriptures haue called hym *the spirit of sanctification*.

Rom. 1. 2. 4. and  
15. d. 16.  
2. Thes. 2. c. 13.  
Tit. 3. b. 5.  
1. Pet. 2. 2.

Ma. In what thinges doest thou thinke that this sanctification consisteth?

Sch. First wee are by his diuine inspiration newly begotten, & therefore Christ saied that wee must bee borne agayne of water and the spirit. Also by his heauenly breathing on vs, God the Father doth choose & adopt vs to be his children, and therefore he is worthely called *the spirit of adoption*, who is in our hartes as the seale of our election, perswadyng and assuryng vs, that Gods benefites through Christ are all ours.

1. Ion. 3. a. 5. 6.  
Tit. 3. b. 5.  
Rom. 8. c. 15. d.  
23.

Gal. 4. a. 5. 6.  
Rom. 8. c. 14. 15.  
&c.  
1. Cor. 1. d. 22.  
and 5. a. 5.  
Eph. 1. c. 13. 14.

Ma. Proceede?

Sch. The holy Ghost expoundeth and openeth the diuine misteries vnto our myndes: and by his light the eyes of our Soules are made cleare to vnderstande them. By his iudgemēt sinnes are either

1. Ion. 4. b. 17. d.  
25. and 16. b. 13.  
and 20. f. 22. 23.  
1. Cor. 2. c. 10. 11.  
d. 13. 15.  
Eph. 1. d. 17.  
Rom. 8. a. 5. b. 9.  
&c.

*The holy Ghost the spirit of sanctificatiō,*  
pardoned or reserued. By his strength,  
synfull fleſhe is subdued, and tamed, and  
corrupt desires are bribeled, and restrai-  
ned. At his will, manifolde giftes are di-  
stributed, among the godly.

Ma. Hast thou any more to say hereof?

*Sch.* In the manifold and diuers discom-  
modities, molestations, and miseries of  
this life, the holy Ghoste with his secrete  
consolations, and with good hope doeth  
allwaie, ease, and comforte the griefes  
and mournyng of the godly, which com-  
monly are in this worlde most afflicted,  
and whose sorrowes do passe all humaine  
consolation: whereof he hath the true and  
proper name of *Paraclete*, or *the comfort-  
er*. And finally by his power, our mor-  
tall bodie shall rise, and be alieue again.  
Briefly, whatsoeuer benefites are giuen  
vs in Christe, all these wee vnderstande,  
feele, and receiue by the works of the ho-  
ly Ghost. Not vnworthely therefore, we  
put confidence and trust in the authour  
of so greate giftes, and doe worship and  
call vpon hym.

Ma. Now remaineth the fourth parte, of the  
holy Catholike Church: of the whiche I  
would heare what thou hast to say.

*Sch.*

A. 2. 2. 4. c. 17.

&c.

1. Cor. 12. 2. 4. 7.

&c.

1. Ion. 14. b. 16. d.

26. & 15. d. 26.

and 16. 2. 7.

Rom 8. b. 11.

1. Cor. 12. 2. 4. 7.

&c. b. 12. 13. &c.

The fourth  
parte.

*The iij. part of the Creede. The Church.*

*Sch.* I may briefly say, that the Church is the body of Christ.

1. Cor. 12. d. 27.  
Eph. 1. d. 22. 23.  
Coloss. 1. c. 18. d.  
24.

*Ma.* Yea, but I would haue it somewhat more plainly and at large.

*Sch.* The Church is the bodie of the Christian Commonweale, that is the vniuersall member, and fellowship of all the faithfull, whom God through Christ hath before all beginning of tyme, appointed to euertlastyng life.

Rom. 12. b. 5. & c.  
1. Cor. 12. b. 12.  
13. & c. 20. d. 26.  
Eph. 1. 2 4. 5. & 3.  
b. 9. 10.  
Math. 25. c. 34.

*Ma.* Why is this point put into the Creede?

*Sch.* Because if the Church were not, bothe Christ had died without cause, and all the thynges that haue been hether to spoken of, should be in vaine and come to nothyng.

*Ma.* How so?

*Sch.* Hether to wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the descryng of Christe loueth vs, and dearly esteemeth vs: how also by the worke of the holy Ghoste, wee receiue this grace of God, whereunto wee are restored. But of these, this is the only effect, that there be a Church, that is, a company of the godly, vpon whom these benefites of God may be bestowed.

Math. 16. c. 18.  
A. 2. 20. f. 18.  
1. Cor. 12. b. 12.  
13. & c.  
Eph. 1. a. 7. 4. 5.  
& c. d. 11. & c. & 3.  
b. 9. 10. d. 21. and  
5 d. 25.  
2. Tim. 3. d. 15.  
& c.

D. v.

Ma.

*The holy Church.*

**Ma.** Why doest thou call this Church holy?  
**Sch.** That by this marke it maie bee discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life, and innocencie.

**Ma.** Is this holinesse which thou doest attribute to the Church, already in all pointes perfect?

**Sch.** Not yet, For so long as wee liue a mortall life of this worlde (suche is the frailltie of mākind) we are of very weake strength, wholly to shunne all kinde of vices. Therfore the holinesse of the church is not yet full and perfectly finished, but yet very well begonne. But when it shall bee fully ioyned to Christe, from whom it hath all cleannesse and purenesse, then shal it be clothed with innocencie and holinesse, in al pointes full and perfectly finished, as with a certaine Snowie white and most pure garment.

**Ma.** To what purpose doest thou call this Church Catholike?

**Sch.** It is as much, as if I called it *vn-  
nerfall*. For this company or assembly of the godly, is not pent vp in a certaine place or tyme, but it containeth the vn-  
uerfall

Rom. 8. c. 29. 30.  
1. Cor. 14. f. 33.  
Ephe. 1. a. 4. 5. b.  
11. 12. & c.

Rom 8. f. 26.  
1. Cor. 13. c. 9.  
& c.  
2. Cor. 12. b. 5. 9.

1. Cor. 13. c. 10.  
and 15. g. 52. 53.  
& c.  
Ephe. c. d. 26. 27.  
Apoc. 19. b. 8.  
and 21. a. 2. c. 10.  
11. & c. g. 27.

Math. 28. d. 19.  
A. 2. a. 5. 9. b. 10  
& c.  
1. Cor. 12. b. 12.  
Ephe. 1. d. 21. 23.  
and 2. c. 12. & c.  
and 4. a. 4. 5. & c.



*The communion of Saintes.*

uerfall number of the faithfull, that haue liued, doe liue, and shall liue in all places and ages, since the beginnyng of the worlde: that there maie bee one bodie of the Church, as there is one Christe, the onely head of that bodie.

Ma. Now would I heare thee tell, why after the holy Church, thou immediatly addest, that wee beleue the communion of Saintes.

Sch. Whereas God hath them that worship hym purely and sincerely, in al countries and places, and in all tymes and ages, all they, though seuered in distaunt tymes and places, are yet members moste nerely ioyned and knit together of one, & of the self same body, whereof Christ is the head. Such is the communion that the godly haue with Christ, and among them selues. For thei are most neerely knit together in community of spirite, of faith, of Sacramentes, of praiers, of forgiveness of sinnes, of eternal felicitie: and finally, of all the benefites that God giueth his church through Christ. And they are ioyned together among theselues in sincere loue, concorde and unitie. And because this communion of Saintes, can not be perceiued

Coloss. 1. c. 19.  
1. Cor. 12. b. 12.  
& c. c. 20. & c. d. 16  
& c.  
Ephe 4. c. 15. 16.  
Coloss. 1. c. 18. &  
1. d. 19.

Ephe 4. a. 3. 4. c.  
15. 16.  
Coloss. 2. d. 19.

Math 22. d. 39.  
10. 12. d. 31. 35.  
Rom. 12. b. 5. & c.  
1. Cor. 10. f. 24.  
& 13. b. 4. 5. & c.  
2 Cor. 11. f. 28. 29  
Gala. 6. a. 2.  
Phil. 2. a. 1. 2. & c.

*The inuisible, and the visible Church.*

perceiued by our senses, nor by any natural kind of knowledge, or force of understanding, as other ciuile communities, and fellowshipes of men maie be, therefore it is here rightly placed amōg these thinges, that are to be beleueed.

**Ma.** In this Church which thou speakest of, a visible or vniuisible Church?

Rom. 8. e. 39. 30.

33.

Eph. 1. a. 4. 5. & c.

b. 11.

Coloss. 3. b. 12.

**Sch.** Where in the Creede is properly en- treated of the congregation of those, who God by his secrete electiō, hath adopted to hymself through Christ: Whiche Church can neither be seen with eyes, nor can continually be known by signes. Yet there is a Church of God visible, or that may be seen, the tokens or markes whereof he doth shewe and open vnto vs.

**Ma.** Whiche be those tokens?

Esa. 55. h. 10. 11.

Luc. 14. e. 47.

Ihon. 14. b. 13. 14

and 15. c. 16. &

16. c. 33.

Rom. 10. b. 8. 9.

1. Cor. 11. d. 30.

21. 23. & c.

Math. 18. c. 16.

17. d. 19. 20. and

28. d. 19.

**Sch.** Wheresoeuer the Gospel of Christ our Sauour is sincerely taught, God by praier truly called vpon in the name of Christ, the holy Sacramentes are rightly administered, and discipline duly vsed, there the companie of Christian men and women assembled, is a visible Church of Christ.

**Ma.** Are not then all they, that be in this visible Church, of the number of the elect to euerla-

*The forgiveness of sinnes.*

euerglastyng life?

*Sch.* Many by hypocrisie and counterfaytynge of godlineſſe, doe ioyne themſelues to this fellowſhippe, whiche are nothing leſſe then true members of the Church.

Math. 13. c. 19.

& c. d. 15. & c. f.

47 & c.

Eſa. 55. b. 10. 11.

Math. 28. d. 19.

& c. as aboue.

But for as muche as whereſoeuer the word of God is ſincerely taught, and his Sacramentes rightly miniſtered, there are euer ſome appointed to ſaluation by Chriſt, wee count all that whole compaignie, to be the Church of God, ſeyng alſo that Chriſt promiſeth, that hymſelf will be preſent with two or thre, that bee gathered together in his name.

Math. 18. c. 19. 20

Math. 16. c. 18.

19. and 18. c. 17.

18.

*Ma.* Why doeſt thou after the church, make mention alſo of the forgiveness of ſynnes?

*Sch.* Firſt becauſe the keyes, wherewith heauen is to bee opened and ſhutte, that is, that power of binding and looſing, of reſeruyng and forguiyng ſinnes, whiche ſtandeth in the miniſterie of the worde of God, is by Chriſt giuen and committed to the Church, and properly belongeth vnto the Church. Secondly, becauſe no man obtaineth forgiveness of ſinnes, that is not a true member of the Church which is the bodie of Chriſt, that is, ſuche a one as doth not earneſtly, godly, hoſtly, pea  
and

1 Thon. 30. f. 22. 23

1 Tim. 3. d. 15.

Math. 24. b. 13.

1 Thon. 15. a. 45.

& c.

Coloſ. 2. d. 18. 19.

*The forgiveness of sinnes.*

and continuyngly, and to the ende embrace and maintaine the common fellowship of the Church.

Ma. Is there then no hope of saluation out of the Church?

Sch. Out of it can be nothyng but damnation, death, and destruction. For what hope of life can remaine in the members when they are plucked a sunder, and cutt off from the head and bodie.

Ma. What meanest thou by this worde forgiveness?

Sch. That the faithfull doe obtaine at Gods hande pardon of their offences: for God for Christes sake who hath satisfied for sinne, freely forgiveth al that beleue in hym their sinnes, and deliuereth them from iudgement, damnation, and paine due for the same.

Ma. Can not we then with godly woorkes satisfie GOD, and by our selues merite pardon of our synnes?

Sch. Christ alone by the suffering of his paines, and with his death where with he hath paid and performed the penaltie of our synnes, hath satisfied God. Therefore by Christ alone wee haue accesse to the grace of God. We receiuyng this benefite of his free liberalitie and goodnesse, haue

Thon. 1. 2. 4. 5.

&c.

Coloss. 1. d. 12. 19

1. Tim. 3. d. 5.

Psal. 32. a. 1. 2.

Ihon. 3. c. 16. 17.

Act. 23. f. 38. 39.

and. 26. d. 18.

Rom. 3. d. 24. 25.

28.

Ephe. 1. b. 7.

Coloss. 1. c. 13. 14.

As aboue, and

Esa. 53. a. 4. 5.

Rom. 5. b. 8. 10.

Gal. 3. c. 16.

Coloss. 1. c. 20. 21

2. Tim. c. 9. 10.

Heb. 9. d. 14. 15.

*The forgiveness of sinnes.*

haue nothyng at all to offer, or render a  
gaine to him, by way of recompence.

Ma. Is there nothyng at all to bee done on  
our behalfe, that wee maie obtaine forgive-  
nesse of synnes?

Sch. The Lorde promisetly that hee will  
pardon synners if they repent, if they a-  
mende, and turne their hartes from their  
naughtie liues vnto him. Therefore re-  
pentance and amendeiment of life, are  
necessarie on our parte, that wee may ob-  
taine remission of our synnes past.

M. How many partes be there of repētaunce?

Sch. First we ought to acknowledge and  
confesse our sinnes before God, and to be  
hartely sorie, and ashamed that wee haue  
offended his Maiestie: and earnestly to  
hate, and utterly to abhorre synne. This  
sorrowe some call contrition.

Ma. What more?

Sch. Least the greatenesse of sorrowe  
should byng vs vnto desperation, our  
myndes are comforted by faith, whiche  
doth put vs in good and certaine hope of  
obtaining pardon of our sinnes at Gods  
hand, through Christ our Sauour. And  
this is that we professe, that wee beleue  
the forgiveness of sinnes.

Iere. 18 b. 8.

Ezech. 8 d. 21. &

30. 31. 32. and

33. c. 14. & c.

Math. 4. c. 17.

Iuc. 5. f. 32.

Psal. 32. a. 3. 4. 5.

and 51. a. 3. 4.

Prouer. 28. c. 13.

Iuc. 15. d. 18. 31.

1. Ihon. 1 d. 8. 9.

Psal 6 b. 6. 7.

and 31 b. 9. 10.

& 28. a. 3. 4. & c.

b. 8. & c. c. 17. 18.

& c. and 51. c. 17.

1. Cor. 11. g. 31.

2. Cor. 7. c. 9. 10.

11.

Math. 27. a. 3. 4.

& c.

2. Cor. 2. b. 6. 7. 8.

Luc. 7. f. 38 g.

47. & c. and 1. c. d.

18. 20. 31. and 18

c. 13. 14. and 23.

d. 42. 43. and 24.

e. 47.

Act 2. f. 37. 38.

and 3. d. 19. and

16 f. 30. 31.

1. Tim. 1. c. 13. 16.

Ma.

*Resurrectiō of the body, & life everlastig.*

**Ma.** Is man able in this feare, and these hard distresses, to deliuer hymself by his owne strength?

**Sch.** Nothyng lesse. For it is onely God which strengtheneth man, despaynyng of his owne estate, raffeeth hym vp in afflictiō, restoreth hym being in bitter miserie, and by whose grace the sinner conceiueth this hope, mynd, and wil, that I spake of.

**Ma.** Now rehearse the rest of the Creede.

**Sch.** I beleue the resurrection of the bodie, and life everlastyng.

**Ma.** Because thou hast touched somewhat of this before, in speakyng of the last iudgement, I will aske thee but a fewe questions: whereto or why doe we beleue these things?

**Sch.** Although we beleue that the soules of men are immortall, and everlastyng, yet if wee should thinke that our bodies should by death bee utterly destroyed for euer, then must wee needes bee wholly discouraged, for that, wantyng the one parte of our selues, we should neuer entirely possesse perfect ioye, and immortallitie: we do therefore certainly belcue, not onely that our soules whē we depart out of this life, beynge deliuered from the fellowship of our bodies, doe by and by flye vp pure and whole into heauen to Christ

but

Psal. 23. a. 3. & 30.  
b. 10. 3. 51. b. 7. 8.  
10. 11. 12. & 80. a.  
3. b. 7. c. 18. & c.  
A. 2. 11. c. 18.  
2. Cor. 1. a. 3. 4.  
2. Thel. 2. d. 16.  
17.  
2. Tim. 1. d. 35.  
Math. 22. d. 30.  
Ihon. 11. c. 25.  
26. & c.  
1. Cor. 15. the  
whole.

1. Cor. 15. c. 14.  
17. 18. 19.

Luc. 16. c. 32. and  
23. f. 43.

Rom. 8. b. 11.  
1. Cor. 15. f. 42.  
& c. g. 53. & c.  
Phil. 3. d. 21.

**Resurrectiō of the bodie & life euertlasting.**

but also that our bodies shall at length be  
deliuered from all corruption, & restored to  
a better state of life, and ioyned againe to  
their soules, being made glorious like to  
the bodie of Christ: and so we shall wholly  
bee made perfectly and fully blessed, en-  
ioying eternal life, and endlesse felicitie.

Ma. Then thou thinkest that death of the  
bodie ought not to be feared of the godly.

Sch. Yea forsooth. For we are throughly  
perswaded, that death is not a destructiō  
that endeth and consumeth all thynges,  
but a guide for vs to heauen, that setteth  
vs in the waie of a quiet, easie, blessed,  
and euertlastyng life.

Ma. Now thou hast declared the Creede,  
that is, the summe of the Christian faith, tell  
me what profite get we of this faith.

Sch. Righteousnesse before GOD, by  
which we are made heires of eternal life.

Ma. Doth not then our owne godlinesse to-  
ward God, and leading of our life honestly  
and holyly among men, iustifie ys before  
God?

Sch. Of this wee haue saied some what  
alreadie after the declaring of the same,  
and in an other place to this effect. If a-  
ny man were able to liue vprightly ac-  
cording to the precise rule of the lawe of

In these places  
aboue noted,  
and Luc. 23. 42.  
Iho. 8. 12. &c.  
Phil. 1. 21. &c.  
&c.  
Apoc. 14. 13.

Rom. 1. 17. &c.  
&c.  
Gal. 3. 12. &c.

Rom. 7. 14. 15.  
and 8. 3. and 5.

C. 1.

God



*We are iustificied by our workes.*

2. 7. and 11. 2. 6.  
Gala. 2. c. 10. and  
3. b. 10. & c.

God, he should moſtely bee counted iuſtified by his good workes. But ſeing we are all moſte farre from that perfection of life, yea, and be ſo oppreſſed with conſcience of our ſynnes, we muſt take an other courſe, and finde an other way, how God may receiue vs into fauour, then by our owne deſeruyng.

Ma. What way?

Luci. 18. c. 11. 12.

23. 14.

Rom. 1. d. 24. & c.

and 4. a. 4. & c.

c. 10.

Ephe. 2. a. 4. 5.

2 Tim. 1. b. 9.

Tit. 3. b. 4. 5.

Sch. We muſt flee to the mercie of God, whereby he freely embraceth vs, with loue and good will in Chriſt, without any our deſeruyng, or reſpect of workes, to the forgiving vs our ſynnes, and ſo giuing vs the righteousneſſe of Chriſt by faith in him, that for the ſame Chriſtes righteousneſſe, he ſo accepteth vs, as if it were our owne. To Gods mercie therefore through Chriſt, we ought to impute all our iuſtification.

Ma. How doe we knowe it to be thus?

Rom. 4. b. 9. 11. c.

24. 16. d. 20. 21.

Gala. 2. c. 16. d.

20. and 3. b. 11.

Heb. 10. g. 38. & c.

Sch. By the Goſpell, which containeth the promiſes of GOD by Chriſt, to the which when wee adioyne faith, that is to ſay, an aſſured perſwaſion of mynde, and ſtedfaſt confidence of Gods good wil, ſuche as hath been ſette out in the whole Creede

*Faith the instrument of justification.*

**Creede, we doe as it were take state and possession of this justification, that I speake of.**

**Ma.** Doest thou not then say, that faith is the principall cause of this justification, so as by the merite of faith, we are counted righteous before God?

**Sch.** No: for that were to sette faith in the place of Christe. But the spring head of this justification is the merite of God, whiche is conueighed to vs by Christe, and is offered to vs by the Gospell, and receiued of vs by faith, as with a hand. And so faith is not the cause, but the instrument of justification, for that it embraceth Christe, whiche is our iustification, coupling vs with so straunge bond to hym, that it maketh vs partakers of al his good thynges.

**Ma.** But can he that hath this faith, lacke good workes?

**Sch.** No: for by faith we receiue Christe into vs. And he doeth not onely sett vs at libertie from sinne and death, and make vs at one with God, but also with the diuine inspiration & vertue of the holie Ghoste, doth regenerate and newly forme vs, to the ende we be without spot and

**C.ii.**

**Holynesse**

Ephes. 2. 8. & 9.  
2. Cor. 13. 4. & 5.  
Tit. 2. 5. & 6.  
Mark. 1. 14. & 15.  
Ihon. 1. 12.  
Rom. 1. 17. & 2.  
and 4. 16. & 19.  
& c. 2.  
1. Cor. 1. 1. & 30.  
Heb. 9. 14. & 26.

Rom. 6. 1. 4. and  
7. 5. 6. and 8. 1. 2.  
& c. 9. 10 & c.  
2. Cor. 3. 17.  
Ephes. 1. 1. 3. and  
4. 1. 3. 14. & 15.  
Coloss. 3. 1. 2. 10.

2. Cor. 13. 4. & 5.  
& c. 13. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 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Rom 5. a. 1. 2.  
1. Cor. 13. a. 2.  
Eph. 31. 17.  
Iacob. 3. d. 20.  
1. Pet. 1. d. 19. 2.  
&c.

Plal. 1. a. 3.  
Math. 7. c. 17. 18.  
and 12. d. 34. 35.  
Rom. 6. a. 1. 2. 3. 4.  
&c.  
Gal. 3. a. 5.  
Eph. 4. e. 17. &c.  
Colos. 3. a. 6. 7.  
Tit. 3. c. 8.

Dent. 4. a. 1. 2.  
and 5. d. 31. 32.  
&c.  
Mar. 7. b. 6. 7. 8. 9.  
and 10. c. 17. 19.

holineste, whiche we call newnesse of life.  
Ma. Thou saiest then that iustice, faith and  
good workes, doe naturally cleaue together,  
and therefore ought no more to be seuered,  
then Christe the authour of them in vs, can  
be seuered from hymself.

Sch. It is true.

Ma. Then this doctrine of faith doeth not  
withdraw mens myndes from godly woorkes  
and duties?

Sch. Nothing lesse. For good woorkes  
doe stand upon faith, as upon their roote.  
So farre therefore is faith from with-  
drawing our hartes from living bright-  
ly, that contrariwise it doeth moost vehem-  
ently stirre vs up to the endeour of  
good life: yea and so farre that hee is not  
truely faithfull, that doeth not also to his  
power, bothe shunne vices, and embrace  
vertues, so living alwaies, as one that  
looketh to giue an account.

Ma. Therefore tell mee plainly howe our  
workes be acceptable to God, and what re-  
wardes be giuen to them.

Sch. In good woorkes two thinges are  
principally required. First that wee doe  
those woorkes, that are prescribed by the  
lawe of God, secondly that they be doen  
with the mynde and faith wherby God re-  
quireth

*What is required in good workes.*

quireth: For no doynges, or thoughtes enterpised, or conceiued, without faith, can please God.

Ma. Then if we both doe suche good workes, and with suche minde and faith, as God requireth, why should we not bee righteous by our good workes?

Sch. Righteousnesse, that is to bee allowed before God the Iudg, ought to bee thoroughly perfect, and in all pointes to agree with the rule of Gods Lawe: but our woorkes, euen the beste of them, doe swerue farre from God lawe and iustice, and are many waies to bee blamed and condemned: Wherefore we ca in no wise be iustified before God by our workes.

Ma. Doth not this doctrine withdraw mens myndes from the duties of godlinesse, and make them slacke and slower to good woorkes, at least lesse cherefull and ready to godly endeouours?

Sch. No: For wee are taught by the holy Scriptures that as our sinnes do dishonour GOD, so doe our good workes serue to the setting forth of his glory: no dreade of hell therfore, and of dammatiō: nor hope of heauen and al ioyes ought to stay vs from sinne, or to moue vs to vertue, so much as the feare of dishonouring

Thon. 14. b. 15. c.  
11. 13. and 15. b.  
10.

Rom. 9. f. 31. 32.  
and 14. d. 23.  
Heb. 11. b. 6.

Luk. 18. c. 11. 12.  
14.  
Rom. 3. c. 20. and  
4. 2. 2.  
Iob. 4. d. 18. 19.  
and 15. b. 14. 15.  
16. and 35. b. 4.  
5. 6.  
Esa. 6. b. 6.  
Psal. 14. 2. 3. 2.  
Gala. 2. c. 16.

Math. 5. b. 16.  
1. Pet. 2. c. 12.

Good workes are profitable to men.

Rom. 2. d. 14.  
3. Tim. 6. a. 1.  
Tit. 1. a. 5.  
1. Pet. 3. a. 1.

Math. 5. b. 16.  
1. Pet. 5. c. 12.  
Math. 11. d. 33.  
& c.  
Iohn. 14. b. 35. c.  
21. 23. and 15. b.  
10.  
Phil. 1. b. 12.  
1. Pet. 1. c. 9. 10.  
& c.

Rom. 9. f. 31. 32.  
Gala. 5. a. 6.  
Heb. 11. a. 4. 6.  
& c. the whole.  
Psal. 130. a. 3. and  
243. a. 2.

the Willenie of God, and the desire of his glorie, whiche ought aboue all things to bee mooste precious vnto vs. For as it is the greatest horror and mischief of sinne, that God and his holy worde are thereby dishonored, so doeth the honor and excellencie of vertue stand herein, that God is thereby glorified. Further good workes doe profite y<sup>e</sup> neighbor, bothe in deede, and by good example: and thei do as certain testimonies, assure vs of gods good will toward vs, and of our loue and kinnesse againe to Godward, by keeping his commaundementes: and they be witness of our faith, and so consequently of our saluation. Therefore wee may not say, that good workes are unprofitable, or doen in vaine, and without cause, for that we obtaine not iustification by them.

Ma. But how can our good workes whiche thou saiest are vnperfect, euen the best of them, please G O D, whose iustice is perfectnesse it selfe?

Sch. It is faith that procurreth Gods fauour to our workes, while it is assured that he will not deale with vs, after extremite of lawe, nor call our doings to exact account: neither will be the leu-  
ritie

*Faith the gift of God.*

rtie of his iustice in weighyng of them:  
but pardonyng all their imperfectnesse,  
will for Christes sake and his deseru-  
ges, account them for fully perfect.

Ma. Whereas then God doth by faith both  
glue vs iustification, and by the same faith  
alloweth and accepteth our workes, tell me,  
doest thou thinke that this faith is a qual-  
tie of nature, or the gift of God?

*Sch.* Faith is the gift of God, and a sin-  
gular and excellēt gift. For God instruc-  
tyng vs with his worde, and lightyng  
our myndes with his holy spirit, maketh  
vs apt to learne, and beleue those thyn-  
ges, that otherwise would be farre from  
entering into the capacitie of our dull  
wittes, and weake faith. These thinges  
the Apostles vnderstandyng, do pray the  
Lorde to encrease their faith.

Ma. Thou hast in good tyme made menti-  
on of prayer. For now thou hast ended the  
declaration of the Lawe of God, and of the  
Creede, that is to say, of the Christian con-  
fession of faith, it followeth next to speake  
of prayer, and of thanksguyng, in declaryng  
of Prayer therefore, what order shall we fol-  
lowe?

*Sch.* This order, Maister, if so it please  
you: first to them, who is to be prayed un-

E. liii.

to

Math. 16. c. 17.

Mark. 9. c. 23, 24.

Io. 9. g. 38. 39.

1. Pet. 3. d. 21.

Luk. 24. c. 24.

27. g. 45. 46.

Rom. 10. b. 8. c.

14. d. 16. 17.

Coloss. 1. b. 9.

2. Tim. 1. a. 7.

Luk. 17. a. 5.

The third prin-  
cipall parte, of  
prayer.

*The third principall parte. Of prayer.*

to: secondly, with what affiance: Thirdly, with what affection of hart: And fourthly, what is to be prayed for.

Ma. First then tell mee who (as thou thinkest) is to be called vpon.

God alone to be called vpon.

Sch. Surely none but God alone.

Ma. Why so?

Psal. 17. b. 7. & c.  
and 28. and 46.  
and 78. and 104.  
and 107. the  
whole, and in  
infinite places.

Sch. Because our healthe, life, defence, saluation, and al good things do remaine in Gods hand and power, it is meete that we aske al needefull thinges of him, and in all distresses flye vnto his helpe.

Ma. Why may wee not call vpon Sayntes, and other holy persons, whiche are departed out of this life, or vpon Angels?

Psal. 50. c. 15.  
and 89. b. 26.  
Ioh. 16. c. 23. 24.  
Esa. 48. b. 11.

Sch. For that GOD hymself requireth our inuocation vpon him onely, as being the peculiar and proper worshipping belonging to his maiestie, whiche we maie not giue to any other.

Ma. What more.

Rom. 10. b. 8. c.  
14. d. 16. 17. and  
24. d. 23.

Rom. 10. b. 8. c.  
14. d. 16. 17. and  
24. d. 23.  
Heb. 1. b. 6.

Sch. If wee should in prayer call vpon any other, sayyng God onely, we should doe it without the warrant of Gods word, and consequently without faithe, whiche resteth vpon Gods worde: and therefore so to doe, were sinne against God, and no seruice of God.

Ma.



*With what confidence we must pray to God.*

**Ma.** Now followeth next to declare with what confidence we wretched mortall men, that are so many waies vnworthie, ought to call vppon the immortall and most glorious God.

**Sch.** Wee doe not proudly come before God with our prayer, as though wee of our selues were worthe to be heard: but knowyng our owne vnworthinesse, wee come in the name of Christe our mediatour, by whose intercession wee trust to haue access to the Maiestie of God, and to the obteyning of his fauour.

**Ma.** By what meanes concewest thou this trust, that thou speakest of?

**Sch.** I doe beleue the promises of God made to vs by Christ in the holy Scriptures, that whatsoeuer wee aske with faith of God & father in Christes name, we shall obtaine, so farre as is expedient for vs.

**Ma.** Now tell mee with what affection of haite we must pray vnto God.

**Sch.** If wee doe feele in our mindes the grieve of our miseries, and sinnes, that do oppresse vs, as wee ought to doe, it can not be, but that we shall haue greates desire of deliuerance from that grieve, and so with moste feruent affection, shall we

E, v.

make

Psal. 79 b. 8. 9.  
Dan. 9. c. 18.  
Iohn. 14. b. 13.  
and 16 c. 23. 24.  
Ephe. 2. d. 18.  
1. Tim. 2 b. 5.  
Heb. 4. d. 14. 16.  
and 10. d. 19. 22.

Math. 21 c. 21. 22  
Mark. 11. d. 12.  
23. 24.  
Ihon. 14. b. 13.  
and 15 c. 23. 24.  
Heb. 10. d. 19. 22.  
23.  
Iacob. 1. a. 6. 7.  
and 4. a. 3.

Psal. 6. and 38.  
the whole, and  
10 c. 15. and 124  
the whole.  
Rom. 7 d. 18. 8 c.  
and 8. d. 22. 24.  
e. 17. 8. 11 c. 12.  
2. Cor. 3. b. 4. 5.  
Luc. 18. a. 1. 6. 7.  
Ephe. 6. c. 18.  
Coloss. 4. a. 1.  
1. Tim. 2. a. 1.

*What is to be asked in prayer.*

make sute to God for his helpe, with all prayers and supplications.

Ma. Is it not the enough to pray with tongue and voyce alone?

Psal. 141. c. 15. and  
145. c. 18. 19.  
1. Cor. 14. b. 7.  
Ez. 11. 14. 15.

Sch. God hath promised þ he will be nere to helpe them onely, that call vpon hym truly, that is with their harte, and that their prayers doe please hym; wherfore it is also necessary that we doe know þ language wherein we make our prayers, that our tongue, & mynde may goe together.  
Ma. Is it lawfull to aske of God, what soeuer commeth in our minde to desire?

Math. 7. b. 1.  
and 20. d. 12.  
1. Ion. 1. 6. c. 13. 24  
Iacob. 4. 2. 3.  
1. Ion. 5. c. 14. 15

Sch. God forbidde that wee Christians should aske of GOD in Chrilles nams, any thyng contrarie to the will of God, and our Sauour Christ, and so vnmeete for God to graunt, and hurtfull for vs to receiue. Therefore least wee should in prayer be caried rashely by our owne affections, Christ himself hath prescribed a forme and rule, after the whiche our prayers ought wholly to be directed.

Ma. What rule and forme is that?

Sch. Euen the same forme of prayer, which the same heauenly Scholmaister appointed to his Disciples, and by them to vs all; wherem hee hath touched in be-

Math. 6. b. 9. 10.  
&c.  
Luk. 11. a. 2. &c.

*The Lordes Prayer.*

reſerue points all thoſe thinges that are lawfull to be aſked of God, and beſeuerfull for vs to obtaine: whiche prayer is after the author thereof called *the Lordes Prayer*. If therefore we will followe the heauenly teacher with his diuine voyce, ſaying before vs, truly wee ſhall neuer ſwarue from the right rule of praying.

Ma. Rehearse me then the Lordes Prayer.

Sch. When ye will pray (saith the Lord)

ſay thus: Our Father whiche art in heauen, hallowed be thy name. Thy kingdome come. Thy will bee doen in earth, as it is in heauen. Giue vs this day our daily bread.

And forgine vs our trespases, as we forgine them that trespasse againſt vs. And leade vs not into temptation: but deliuer vs from euill. For thine is the kingdome, & the power, and the glory, for euer amē.

Ma. Doeſt thou thinke that we are bounde euer ſo to render theſe very wordes, that is not lawfull in one worde to vary from them?

Sch. It is no doubt but that wee maie use other wordes in praying, ſo that wee ſwarue not from the meaning of this prayer: and doe pray to God with ſuche affiance and affection, as I haue before ſpoken of.

Math. 6. b. 9. & c.  
Luk 11. a. 2. & c.

This is euident by the booke of Psalmes and other prayers cōteyned in the holy ſcriptures.

Ma.

## The partes of the Lordes prayer.

Ma. How many partes hath the Lordes Prayer?

Sch. It containeth fixe, or as some deuide it, seuen petitions, but in the whole there are but two parts. Wherof the first belongeth onely to the glorie of God, and conteineth the three former petitions: the second, whiche containeth the three or former later petitions, belongyng properly to our commoditie and profite.

Ma. Why doest thou speake so directly vnto God in thy praier, saying, Our Father?

Sch. For that I speake, not as to one absent, or deasse, but I call vppon God our Father, and praye to hym as to one that is present, beyng surely perswaded, that he heareth me, when I praie: For els in vaine should I craue his helpe.

Ma. Let vs somewhat diligently examine e- uery worde. Why doest thou cal God father?

Sch. For that sure trust of obteynyng, is the foundation of right praying, as hath before been declared, it was Gods will that we should call vpon hym by the sweetest name of *Father*, that we might haue boldnesse to goe vnto him, and in hope of his help, euen as children doo to deale with their father: yea, and with farre better

The partes of  
the Lordes  
prayer.

Phl. 3.3.13.14.  
and 14. c. 15. 17.  
18. and 94. b. 9.  
10. 11. and 139.  
a. 1. 2. & c. and  
145. c. 18. 19.

Mat. 22. c. 21. 22.  
Mark. 11. d. 12.  
23. 24.  
Io. 16. c. 23. 24.  
Heb. 10. d. 19. 22.  
23.  
Iacob. 1. a. 6. 7.  
Rom. 8. c. 15. 16.  
Gala. 4. a. 6.  
Math. 7. b. 7. 11.  
Luk. 12. b. 9. 13.

God our Father.

ter hope the any childre can haue of their naturall father: how much God our heavenly Father in habilitie, goodnesse, and readinesse to helpe us, excepeth all earthly fathers.

Ma. What els doeth the name of Father teache vs?

Sch. That wee come to praier with that loue, reverence, and obedience, whiche is due to the heavenly father from his children, and that wee haue such myndes, as becommeth the children of God.

Ma. Why doest thou call G O D our Father in common, rather then seuerally thine owne father?

Sch. Every godly man may, (I graunt) lawfully call G O D his owne, but suche oughte they beare loue among Christians to bee, that euery one should haue regard to the common good of all: For which cause in all this prayer, nothyng is privately asked, but all the petitions are made in the common name of all.

Ma. What more?

Sch. The riche & great men are taught, not to disdain men of poore and simple state, but to regarde them as their brethren, whom God accepteth to the honor of his children. And againe the poore and

feely

Malac. 4. 5. 6.

Math. 26. d. 39.

42.

Psal. 32. a. 1. 2.

Rom. 1. a. 8.

1. Cor. 1. a. 4.

Rom. 12. b. 4. 5. 6.

10. d. 16.

1. Cor. 10. f. 3. 3.

and 13. h. 5. and

12. b. 12. & c. c.

21. & c. d. 35. 36.

& c.

Malac. 2. b. 10.

1. Ion. 8. e. 41.

Eph. 4. a. 3. 6.

Iaco. 2. a. 1. 2. 3. 5.

Deu. 10. c. 17. & c.

Psal. 10. c. 17. 18.

and 68. a. 5. 6. and

146. b. 6. 7. 8.

leely persons, whiche are moſte deſpiſed  
in this world, may yet in the meane ſtime  
reſſue themſelues with this comforte,  
that in heauen they haue all one moſte  
mightie and moſte loyng father,  
Ma. Why doeſt thou ſay that GOD is in  
heauen?

Pla. 11. b. 4. 5.  
&c. and 20. b. 6.  
and 33. b. 3. 14.  
and 13. a. 4. 5. 6.  
and 11. a. 2. 3. 4. 5. 6.

Sch. For that I beleue that God rain-  
gynge in eternall and higheſt felicitie,  
poſſeſſeth the power of heauen, and ther-  
with alſo holdeth the gouernance of all  
thyngs, and is eache where preſent, ſeech  
heareth, and ruleth all thynges.  
Ma. What more?

Coloſſ. 3. a. 1. &c.  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.  
1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Sch. Wee are withall admoniſhed, not  
to aſke any thyng merite for God, but as  
ſpeaking to our heauenly father, to haue  
our hartes raiſed from earth, and deſpi-  
ſing earthly thynges, and thinkyng vpon  
thynges aboue and heauenly, conti-  
nually to aſpire to that moſte bleſſed fe-  
licitie of our father, and to haue, as our  
enheritaunce by our heauenly Father,  
through Chriſt our Saviour.

Rom. 8. c. 17.  
Eph. 1. c. 4. d. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ma. This then ſo happie a beginnyng, and  
entrie of prayer beyng now opened vnto vs,  
goe to, recheate me the full perſon.

Sch. Firſt, wee praye that Gods name  
ſee

*The first petition. Gods name.*

*kes/hollowed.*

Ma. What meaneth that?

Sch. Nothing els, but that the name of God bee made knowne to mortall men, and that his maiesty and glorie bee euery where magnified here in yearth, as it is meete to bee. And that the names of all fained Gods being utterly abolished, the onely diuine name and Paternie of God, the heavenly father be had in honour, and called vpon with pure mindes by men of all ages, Countreys, and partes of the worlde.

Ios. 24. c. 14. d. 24.  
Ps. 89. d. 5. 6. &c.  
and 96. d. 7. 23.  
&c. and 97. b. 7. 9  
and 113. and 115  
and 135. and 145  
the whole.  
Ihon. 4. c. 23. 24.  
Rom. 1. c. 23. and  
11. d. 36. and 16.  
d. 27.  
1. Cor. 12. g. 31.  
Eph. 3. d. 20. 22.  
1. Tim. 1. d. 17.

Ma. What more?

Sch. Wee praye that the holy name of G O D bee not euill spoken of, for our faultes; and as it were dishonoured thereby: but rather that his glorie bee by our goodlikenesse towarde G O D, and goodnesse towardes men, euery where magnified.

Eccl. 31. d. 2. 6.  
Ezech. 30. d. 10.  
Rom. 2. d. 24.  
Math. 5. c. 16.  
2. Thess. 1. d. 11.  
12.

Ma. Goe forwarde.

Sch. Secondly, we pray that Gods kingdom come, that is; that he suffer not the diuine trushe of his worde, and Gospell of Christe, whereby he reigneth in good and goodly mens hartes to be hidden in darkenesse

Math. 9. d. 38.  
and 24. b. 14. and  
28. d. 19. 10.  
Luc. 4. c. 18. 19.  
Ion. 7. c. 17. 20.  
2 Cor. 3. d. 15.  
16. and 4. a. 2. 4.  
&c.  
Eph. 6. c. 18. 19.



1. Theſ. 3. 2. 1. 2.  
Math 13. d. 35.  
c. 38. 39 and 15.  
a. 2. 3. 5 6. &c.  
Mark. 7. 2. 3. 4. &c.  
b. 7. 8. 9. &c.  
Ihon. 16. a. 1. 3.  
&c. and 17. b. 14.  
25.

1. Theſ. 3. 2. 1. 2.  
Math 13. d. 35.  
c. 38. 39 and 15.  
a. 2. 3. 5 6. &c.  
Mark. 7. 2. 3. 4. &c.  
b. 7. 8. 9. &c.  
Ihon. 16. a. 1. 3.  
&c. and 17. b. 14.  
25.

Ihon. 16. c. 1. 3.  
Ephe. 3. d. 21. 1. b  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Luc. 12. d. 31. 32.  
Rom. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
&c. and 16. c. 30.  
Gala. 5. c. 25. 16.  
&c.  
Ephe. 6. b. 10. &c.  
d. 17. 18. 19. 20.  
1. Pet. 5. c. 7. 9.  
Math. 23. c. 34. d.  
41. 46.  
Rom. 8. c. 16. 17.  
18.  
1. Pet. 1. a. 3. 4.  
Tit. 3. c. 7.

darkenelle, but that it vaiely more and more be made manifest and well knowne to al men, beeyng instructed with the heauenly doctrine of the same. And that he would resist and overthrow the craft and violence of Sathan, and wicken meene, that labour to darke the truth with lyes, or to oppresse and roote it out by cruelty. Ma. Say on.

Sch. Wee praye that GOD by his holy Spirit would illuminate, and gouerne the hartes of all such as be of his church, wherein he reigneth specially as in his kingdome: and that he would strengthen them with his aide and power as his soldiours, that they may earnestly fight against, and subdue the deuill, the world, and the lustes of the fleshe, to the enlarging of his kingdome here vpon earth. And that lastly all his and our enemies, beeyng utterly trodden doun, God may gloriously reigne and triumphe ouer al: and wee by Christe may finally, as his children and heires, bee made partakers of his euerlasting kyngdome.

Ma. What followeth next?  
Sch. That Gods will bee doen. For it is the

*The third petition: The will of God.*

the dutie of children to frame their life according to the will of their fathers, and not contrarywise the parentes to conforme themselves to the will of their children.

Psal. 40. b. 2.  
Mar. 16. b. 39.  
Ihon. 5. d. 30. and  
6. d. 38.  
Ephe. 6. a. 1.

Ma. Where to doest thou adde, that Gods will may be doen in earth as it is in heauen?

Sch. Whereas the myndes of earthly men, burning with lustes are commonly caried to desire and to doe those thynges that mosse displease God, wee pray that hee will with the mouyng of his holye Spirit, so chaunge and fashion all the willes of vs all to the will of his Father, that we may will or wishe nothyng that his diuine will misliketh.

Rom. 8. a. 5. 7.  
&c.

Rom. 8. a. 15. d.  
9. 11. &c. c. 14. 15  
&c.  
1. Cor. 1. c. 12. &c  
and 3. d. 16.

Ma. Proceede.

Sch. We pray also that whatsoeuer wee perceiue to betyde vs by his will, wee may receiue and suffer it, not onely with contented, but also with glad some hearts. And that after the examples of his Angels, those heauenly spirites, and of his excellent creatures the Sunne, Moone, and Starres, set before our eyes in heauen for like exaple of obedience to Gods will, all we in earth may be in all thynges

A 2. 21. c. 14.  
1. Pet. 3. d. 17. and  
4. c. 12. 13. &c.  
Psal. 19. a. 1. &c. 2.  
and 91. b. 11. &c.  
and 103. d. 20.  
&c. and 104. c. 4.  
and 135. b. 7. &c.  
and 146. b. 7. 8. 9.  
Heb. 1. b. 6. 7. d.  
14.  
Apo. 7. c. 11. &c.  
and 19. b. 10. and  
22. c. 9.

F. i.

likewise

*The will of God declared in the scripture.*

likewise seruiceable, and obedient vnto his Maiestie: That as in heauen, so in earth there be no rebellion, nor repining against Gods holy will.

Ma. What more?

Deut. 4. 2. 3. and  
5. 2. 3. and 28. b

14.

Math. 7. c. 21. and

12. d. 50. and 25.

2. 3. &c.

2. Cor. 3. b. 6. c.

12.

Gala. 3. c. 15. 17.

Sch. Seeing that God hath in his holy Scriptures, expressely declared his will, which he hath plainly notified, by giuing them the name of his Testament, or last will, they that varie from the meanyng of the Scriptures, surely doe manifestly departe from the will of God.

Ma. Now thou haste well answered touching the first parte of the Loides Prayer, whiche parte contemeth these three pointes that belong onely to the glorie of GOD, I thinke it good for vs to goe forwarde to the seconde parte, whiche properly concerneth thynges profitable for our selues?

Sch. The first point of the seconde parte is, *Giue vs this day our daiely bread.*

Ma. What doest thou meane by the name of bread?

Psal. 104. c. 15.

d. 27. and. 105.

b. 9. 10. 11. &c.

and 144. c. 10. 11.

&c. and 145. c.

24. 15. 16. &c.

Sch. Not onely those thynges that minister vs foode and apparrell, but also all other thinges vniuersally, that are needefull to the maintayning, and preseruing of our life, and the leadyng of it in quietnesse without feare.

Ma.

**The fourth petition. Our daierly bread.**

**Ma.** Is there any thing els wherof this word bread, doeth admonishe vs?

**Sch.** That wee seeke not, and gather together curiously, dainty thinges for banquetting, or precious apparrell, or sumptuous houtholde stufte, for pleasure: but that we despising delicacies and excesse, bee contented and satisfied with little, temperate, and healthfull dyet, and with meane and necessarie apparrell.

**Ma.** How dooest thou call bread thyne, whiche thou praieist to haue giuen thee of God?

**Sch.** By Gods gift it becometh ours, whē he liberally giueth it vs for our daierly vses, though by right it be not due to vs.

**Ma.** Is there any other cause why thou callest it thy bread?

**Sch.** By this worde we are put in mynde that we ought to get our liuing with our labour, or by other lawfull meane, and that being therewith contented, wee doe neuer by coueteousnesse, or fraude, seeke any thyng of other mens.

**Ma.** Seeyng GOD biddeth vs to gett our liuyng by our owne labour, why doest thou aske bread of hym?

**Sch.** Because that in vaine shal we waste all the course of our life in toyle of bodie,

Psal. 78. c. 18. &c.  
d. 19. 30. and  
106. c. 14. 15.  
Math. 6. d. 25. &c.  
Luk. 12. c. 19. &c.  
1. Cor. 10. b. 6.  
1. Tim. 6. b. 7. 8. 9  
Heb. 13. a. 5.

Math. 7. b. 7. 8.  
1. Cor. 4. b. 7.  
1. Tim. 6. d. 17.  
Iacob. 1. c. 17.

Gen. 3. d. 19.  
Eph. 4. d. 18.  
2. The. 3. b. 8. c.  
10. 11. 12.

Psal. 137. a. 1.

God prospereth our labour and all things:  
and trauele of mynd, vnlesse it please God  
to prosper our endeuioures.

1. Cor. 3. b. 7.

Ma. Thinkest thou that riche mē also which  
haue flowyng plentie and store of all thyn-  
ges, must daielely craue bread of God?

Dent 8. a. 3.

Plal. 3. 4. b. 9. 10.

and 78. d. 29. 30.

Luc. 1. 2. 53. 4. 2.

4. and 11. c. 15.

1. Tim. 6. d. 17.

Apoc. 3. d. 17.

Sch. In dayne shall wee haue plentie of  
all thinges, vnlesse God by his grace doe  
make the vse of them healthfull to vs for  
the maintenaunce of our life. For which  
cause, euen after Supper, wee pray to  
haue the daielely meate, whiche wee haue  
alreadie receiued, to be giuen vs of God,  
that is to saie: To bee made lifefull and  
healthfull to vs.

Ma. Why bee added these wordes Daylie,  
and this daie?

Math. 6. d. 35. & c.

e. 34.

Luk. 10. g. 41.

Phil. 4. b. 6.

1. Ti. 6. c. 9. 10.

3. Per. 5. b. 7.

Sch. That wee auoyding all carefull co-  
uetousnesse, and doing diligently our du-  
tie, should daielely craue of our moste libe-  
rall Father that, whiche he is readie day-  
lie to giue vs.

Ma. Goe forwarde to the rest.

Sch. Now followeth the fiftie petition,  
wherein we pray our father to forgine vs  
our trespasses.

Ma. Is this asking of forgiuenesse, necessary  
for all men?

Plal. 14. a. 1. 3. & c.

1. 2. 1. 2. 3.

Sch. Yea, for as muche as there liueth

*The fift petitiō. Forgiue vs our trespases.*

no mortall man; that doeth not ofte slippe  
in doyng of his duetie, and that doeth not  
ofte and grievously offende God. They  
therefore that doe not confesse that they  
haue sinned, nor doe craue pardō of their  
defaultes, but with that Pharisee do glo-  
rie in their innocency, and righteousnes,  
before God, or rather against God, they  
exclude themselues from the fellowship  
of the faithfull, to whom this forme of  
praier, is appoynted for them to followe,  
and from the hope of forgiuenesse of sins,  
which onely remaineth in the mercy and  
goodnesse of God through Christe. For  
this is that whiche Christe saith, that he  
came into this world not to call the righ-  
teous, but sinners to repentaunce.

Ma. Why is there a contritiō added?

Sch. It is mosse reasonable that wee  
should praye that God would so forgiue  
vs, as wee forgiue them that trespasse a-  
gainst vs. For vnlesse other doe finde vs  
readie to forgiue them, and vnlesse we in  
followyng the mercifulnesse of God our  
father doe shew our selues to be his chil-  
dren, he plainly warneth vs to looke for  
nothyng els at his hande but extreme se-

Rom. 3. b. 10. 11.  
& c. d. 13.  
1 bon. 8. a. 7.  
1 aco. 2. b. 10. 11.  
1. Iohn. 1. b. 8. 10.

Luc. 18. b. 9. 11.  
& c. c. 13. 14.

2. Cor. 5. c. 13. d.  
18. & c.  
1. Iohn. 1. c. 7. d.  
9. and 2. a. 1. 2. b.  
12.  
Math. 9. b. 13.  
1. Tim. 1. c. 15.

Math. 5. a. 7. and  
6. b. 14. 15. and 7.  
2. 12. and 18. c.  
28. & c. e. 35.  
Luc. 6. e. 36. 37.  
38.  
Iacob. 2. b. 13.

*Deliverance from temptation and evil.*

ueritie and punishment. For according to the same rule of rigour, and after the same example, shall iustice without mercie bee doen vpon hym, that can not finde in his harte to shewe mercie to other.

Ma. May it not seeme then, that our forgiving of men should deserue pardon of God: or be as a certain recôpée made vnto God?

Sch. Not so. For then should not Gods forgiveness be freely giuen, neither had Christ alone vpon the crosse, fully payed the paines of our sinne due to vs, for the whiche no man els could, or can make any recompence or amendes vnto God.

Ma. Now goe forwarde to the sixt petition, whiche some doe make two petitions?

Sch. Therein we pray, that he *leade vs not into tēptation: but deliuer vs frō euil.*

Ma. Why so?

Sch. As we before doe aske forgiveness of sinnes past, so now wee pray that wee sinne no more. For wee by nature are so vnware to foresee, and so weake to resiste the manifolde Snares, temptatiōs, and entisementes of the Deuill, the worlde and the concupiscence of the flesh, that we can not but be ouercome, vnlesse God doe assist vs with his grace, and arme vs with

Rom. 3. d. 24. 35.  
and 11. a. 5. 6.  
Gala. 5. a. 4.

The sixt Petition.

Math 12. d. 43.  
44. 45.  
Iohn. 5. b. 14 and  
8. b. 11.  
2. Pet. 2. d. 31. 32.  
Math. 10. b. 16.  
& c. and 26. d. 41.  
Luk. 22. d. 31. 32.  
1. Cor. 1. d. 27. & c



*The conclusion. Gods glory.*

with his strength; and therefore wee flye  
by prayer vnto the protection, of our al-  
mightie moſte louyng Father, that hee  
will not ſuffer vs to be overcome with a-  
ny wicked temptation; but that hee will  
deliuer and ſaue vs from all euill.

Ma. There remaineth yet the conſolution of  
the Lordes prayer.

Sch. For thyne is the Kynge dome, and the  
power, and the glory, for euer. Amen.

Ma. Why would Chriſte haue this conclu-  
ſion added?

Sch. To make vs vnderſtand, that Gods  
power & goodneſſe is ſo infinitely great,  
that there is nothing whiche hee either  
can not, or will not giue vs, prayyng for  
it, and aſkyyng it rightly. Whiche alſo  
this worde *Amen*, whiche is to ſaie, *So  
be it*, beyng added in the end of the praier  
doeth confirme vnto vs.

Ma. Why is there in the latter end, mention  
made of the glorie of God?

Sch. To teache vs to conclude all our  
prayers with prailes of God: For that is  
the ende, wherunto all that we deſire to  
obtaine in our praier, and all our thoughtes,  
woordes, and woorkes, and all thinges  
vniuerſally ought to be referred and  
F. liii. applied

2. Cor. 11. 2. 3.  
Ephe. 3. 10. 11.  
12. & c.  
Iacob. 1. 8. 14.  
and 4. 2. 1.  
1. Pet. 5. c. 8. 9.  
1. Ioh. 3. c. 15. 16.  
Rom. 16. d. 20.  
2. Tim. 4. d. 17. 18.

Math. 7. b. 10. 11.  
and 21. c. 32.  
Iohn. 10. c. 23.  
1. Cor. 1. b. 9. 10.  
d. 20. and 9. c. 8.  
& c.  
Ephe. 3. d. 20  
2. Tim. 6. c. 15. 16.  
Iacob. 1. 2. 6.

Gods glory and  
thankgiuyng,  
1. Cor. 10. g. 31.  
Ephe. 3. d. 20. 31.  
Phil. 1. b. 11.  
1. Tim. 1. d. 17.  
Iude. t. 25.

*Gods glory and thanksgiuynge to God.*

Gods glory the  
ende of all.

In the places  
next before and  
Psal. 29. a. 1. 2.

and 34. a. 1. 2. 3.

&c. and 50. c. 14.

15. d. 23. and 92.

a. 1. 2. and 95. 96.

103. the whole.

Rom. 15. b. 6.

1. Thes. 1. a. 2. and

5. d. 18.

2. Thes. 1. a. 3.

Luc. 17. d. 17.

Iohn. 5. d. 44.

Rom. 1. c. 21. d. 35

1. Pet. 4. c. 11.

1. Cor. 12. a. 6. b.

11.

2. Cor. 9. c. 8. &c.

d. 12.

Math. 5. c. 16.

1. Pet. 2. c. 12. and

4. c. 10. 11.

applied. For to this ende hath he created  
vs, and placed vs in this worlde.

Ma. Goe forwarde.

Sch. Moreouer, to prayse and magnifie  
Gods goodnesse, iustice, wisdom and  
power, and to giue hym thanks in our  
owne name, and in the name of all man-  
kinde, is parcell of the worshipping of  
God, belonging as properly to his mate-  
stie, as prayer where with if we vnder not  
rightly worshippe hym, surely wee shall  
not onely bee unworthie of his so many  
and so greate benefites as vthankfull  
persones, but also shall be moſte worchie  
of eternall punishmentes, as wicked of-  
fenders against Gods maiestie.

Ma. Sith we also receiue benefites of men,  
shall it not be lawfull to giue them thanks?

Sch. Whatsoeuer benefites men doe to  
vs, wee ought to accompt them receiued  
of GOD, because he alone in deede doth  
giue vs them by the ministry of men, so  
that our thankfulness to men, redound-  
eth to the glory of God, the true and last  
ende of all thynges.

Ma. Now wee haue ended our thankiug of  
the lawes of God, of the Catechisme, of Christian  
confession, and also of praier and of thanks-

giuynge:

## Two Sacramentes.

giuyng: shall we not lastly of all conueniently speake of the Sacramentes?

*Sch.* Holste conueniently Maister, for they haue alway prayers and thankesgiuyng ioynd to them.

*Ma.* Tell me therefore, how many Sacramentes hath Christ ordeyned in his Church?

*Sch.* Two, Baptisme, and the Lodes Supper.

*Ma.* What meanest thou by this worde, Sacrament?

*Sch.* A Sacrament is an outward testifying of Gods good wil and belouednesse toward vs through Christ, by a visible signe representyng an inuisible and spirituall grace by which the promyses of God touchyng forgiveness of sinnes, and eternall Saluation giuen through Christe, are as it were sealed, and the truchte of them is more certainly confirmed in our hartes.

*Ma.* Of how many partes consisteth a Sacrament?

*Sch.* Of two partes, of the outward element in creature, beeyng a visible signe and of that inuisible grace.

*Ma.* What is the outward signe in Baptisme?

*Sch.* Water, wherein the person baptised is dipped, or sprinkled with it in the

Math. 26. c. 26.  
Mark 16. d. 19.  
Ihon. 3. a. 5.  
Act. 2. c. 38. & c.  
1. Cor. 1. c. 23.  
Tit. 3. b. 5. & c.

Math. 26. c. 26. & c.  
and. 26. c. 26. 27.  
28.  
Mark 16. d. 19.  
Ihon. 3. a. 5.  
Act. 2. c. 38. & c.  
1. Cor. 1. c. 23.  
and. 1. c. 23. & c.  
Gala. 3. d. 26. 27.  
28. 29. 30. 31.  
32. 33. 34. 35.

Math. 26. c. 26. & c.  
and. 26. c. 26. & c.  
Ihon. 3. a. 5.  
1. Cor. 1. c. 23.  
Math. 26. c. 26. & c.  
and. 26. d. 9.  
Ihon. 3. a. 5.  
1. Cor. 1. c. 23.  
Act. 2. c. 38. & c.  
37. 38. & c.

F.v.      name

*What a Sacrament is Baptisme.*

*name of the Father, the Sonne, and the holy Ghoste,*

*Ma.* What is the secrete and spirituall grace?

*Sch.* Forgivnesse of sinnes, and regeneration: both whiche we haue by the death and resurrection of Christe, and thereof wee haue this Sacrament as a scale and pledge.

*Ma.* Shewe mee the effect of Baptisme yet more plainly.

*Sch.* Where by nature wee are the children of wrath, and none of Gods Church or household, we are by baptisme receiued into the Church, and assured, that wee are now the children of God, and ioyned and grafted into the bodie of Christ, and become his members and doe growe into one body with hym.

*Ma.* What is required of persons to be baptized?

*Sch.* Repentaunce and faith.

*Ma.* Declare the meanyng of these more largely.

*Sch.* First wee must truly repent vs of our former life, and beleue assuredly that wee are cleansed from our sinnes by the blood of Christe, and so made acceptable to God, and that his spirite dwelleth in  
vs

In the places a-  
boue and

Mark. 1. a. 4.

Act. 2. f. 38. & c.

and 15. c. 16.

Rom. 6. 1. 3. & c.

Gala. 3. d. 26. 27.

1. Pet. 3. 21.

Eph. 2. 2. 3. d. 9.

20.

Tit. 3. b. 3. 4. 5. & c.

Math. 28. 1. 19.

Mark. 16. d. 16.

Iohn. 3. 2. 5.

Rom. 6. 1. 3. & c.

1. Cor. 12. b. 13.

1. Pet. 3. d. 21.

Mark. 1. a. 4. b.

15. and 16. d. 16.

Act. 2. f. 38. & c.

and 8. d. 36. 37.

& c. and 16. d.

31. 32. 34. and.

29. a. 4. 5. and 22.

c. 16.

1. Cor. 12. b. 13.

Rom. 6. 1. 3. & c.

and 13. d. 12. 13.

24.

*Regeneratio. Repentāce, faith Godly life.*

vs. And then accordyng to this beleeve and promise made in Baptisme, we must endeuoure our selues to mortyfie our fleshe, and by our good life to shewe that wee haue put on Christ and haue his spirite giuen vs.

Gala. 3. d. 26. 27.  
Ephē. 4. d. 20. 21.

Ma. Why then are Infantes baptised, which by age can not performe these thynges?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose faith they are baptised) pertaineth vnto them. Whiche, when they come to age, they must them selues learne, beleeue, and acknowledge, and endeuoure in their liues to expresse the ductie at their Baptisme promised and professed.

Gen 9. b. 9. and  
17. a. 7. 8.  
Mar. 10. b. 14. 15.  
Rom. 3. 7. 3. and  
4. c. 31. 22. &c.  
Gala. 3. d. 27.  
Ephē. 4. d. 20. 21.  
&c.  
Coloss. 2. b. 12.

Ma. What is the order of the Lords Supper?

Sch. The same whiche the Lord Christ did institute: *Who in the same night that he was betrayed tooke breade, and when he had giuen thanks, he brake it, and gaue it to his Disciples, saying: Take, eate, this is my body which is giuen for you. Doe this in remembrance of me. Likewise after Supper hee tooke the cuppe, and when he had giuen thanks hee gaue it to them saying: Drink ye all of this, for this is my blood of*

Matth. 26. c. 26.  
&c.  
Mark. 14. c. 22.  
&c.  
Luc. 22. c. 19. &c.  
1. Cor. 11. c. 23.  
2. &c.

*the*

## The Lordes Supper.

the newe Testament which is shed for you  
and for many for remission of sinnes. Doe  
this as ofte as ye shall drinke it, in remem-  
brance of me. This forme and order we  
ought to hold and truely to keepe, and to  
celebrate deuoutely till he come againe.  
Ma. To what vſe?

Luk 22.c.19.  
1.Cor.11.c.24.  
26.&c.

Sch. For a continual thankfull remem-  
brance of his deathe, and the benefites  
that wee receiue thereby and that as in  
Baptisme, we are borne agayne, so with  
the Lordes Supper wee may bee alway  
fedde, and sustayned, to spirituall and e-  
uerlasting life. And therfore it is enough  
to be once baptysed, as to bee once borne:  
But as we neede oft to be fedde, so is the  
Lordes Supper oft to be receiued.

Iohn.6.d.27.32.  
35.c.48.&c.54.  
55.&c.  
1.Cor.10.d.16.

Ma. Which are the parts of this Sacrament?  
Sch. The partes hereof, euen as of bap-  
tisme, are of two sortes: the one is earth-  
ly and sensible: the other is heauenly, and  
remoued from all outwarde senses.

Math. 26.d.26.  
27.

Mark. 14.c.22.  
23.

Luk 22.c.19.20.  
1.Cor.11.c.33.  
35.

Ma. What is the earthly and sensible parte?  
Sch. Bread and Wine, both whiche mat-  
ters the Lorde hath expressely commaun-  
ded all to receiue.

Ma. What is the heauenly parte and matter  
remoued from all outwarde senses?

Sch.

*The partes of the Lordes Supper.*

**Sch** The body and bloud of Christ which are giuen, taken, eaten, and dronken of the faithfull, in the Lordes Supper, onely after a heauenly and spirituall maner, but yet verely, and in deede. In so much, that as the breade nourisheth our bodies, so Christes bodie hath moste singular force spirituallly by faith to feede our soules. And as with Wine mens hartes are cheered, and their strengthes confirmed, so with his bloud our soules are relieved and refreshed through faith: which is the meane whereby the bodie and bloud of Christe are receiued in the Supper. For Christe as surely maketh them that beleeue in hym, partakers of his bodie and bloud, as thei surely know that thei haue receiued the breade and wine with their mouthes and stomackes. And it is also a gage of our immortalitie, and a pledge of our resurrection.

**Ma.** Is then the bread and wine chaunged into the substance of the bodie and bloud of Christ?

**Sch.** No: For that were to destroye the nature of a Sacramente, whiche must consist bothe of heauenly and earthly matter:

In the places  
next before and  
Iohn. 6. d. 27. 35.  
& c. e. 4. & c. g.  
63.  
1. Chr. 10. d. 16.

Psal. 104. c. 15.

Iohn. 6. f. 54.

Math. 26. d. 26.  
27.  
Mark. 14. c. 22.  
23.



## No Transubstantiation.

Luc. 22. c. 19. 30.  
1. Cor. 11. c. 23.  
24 25, 26, 27, 28.

Heb. 7. d. 26. &c.  
and 9. d. 11. &c.  
g. 25. &c. and ro.  
c. 9. 10. 12 14. d.  
18.  
Luc. 22. c. 19.

1. Cor. 11. c. 24.  
25. 26.  
Heb. 13. c. 15. 16.

1. Cor. 11. f. 38.  
29. &c.

Iere 24. b. 7. and  
29 b. 12. 13.  
Joel. 3. b. 12. 13.  
&c. c. 15. 16. &c.  
Luc. 22. c. 19.  
1. Cor. 11. f. 34.  
25. 26.  
Rom. 5. a 5. 8. 9.  
and 8. a 4. 5. &c.  
1. Tim. 1. c. 14.  
15. 16.  
1. Pet. 1. c. 13. 14.  
&c. d. 21. 22. &c. 4.  
a. 1. 2. 3. &c.

matter: and to make a doubt of the truth of Christes bodie: and to giue occasion of grudging vnto y<sup>e</sup> minds of the receiuers. Ma. Was this Supper ordained of Christe to bee offered as a Sacrifice to God the Father, for remission of synnes?

Sch. No: For when Christe died vppon the Crosse, he once fully made that onely euerlasting sacrifice for our saluation for euer: and hath left nothyng for vs to doe, but thankfully to take the vse and benefite of that cternall sacrifice, whiche wee cheefly doe in the Lordes Supper.

Ma. What is our duetie to doe, that we may come rightly to the Lordes Supper?

Sch. To examine our selues, whether we be true members of Christ.

Ma. By what tokens shall we knowe this?

Sch. First, if we hartely repent vs of our sinnes: next if we stay our selues and rest in a sure hope of Gods mercie through Christe, with a thankfull remembraunce of our redemption purchased by his death: Moreover, if wee conceiue an earnest minde, and determinate purpose to leade our life godlie hereafter: Finally, seying in the Lordes Supper is contained a token of frendship and loue among men, if we

*A brief somme of all that is said.*

wee beare brotherly loue to our neigh-  
bours, that is, to all men, without any  
will will or hatred.

Ma. Hauyng sufficiently, as I thinke, exami-  
ned thee concerning the cheefe poyntes of  
Christian Religion, I would see now, how  
breeffy and effectuouly thou canst rehearse  
the whole somme of all, that hath hether to  
been saide.

Sch. First, the Law of GOD contained  
in the tenne commaundementes, setteth  
before my eyes a perfect rule of godlie  
life, whiche I am bounde to obeye vpon  
paine of eternall damnation: wherefore  
by the same Lawe, I doe knowe my sin,  
and the wrathe of God against me for the  
same, and that euerlastyng Death by  
Gods Iustice, is therefore due vnto me:  
whiche breedeth in mee an horrible feare  
of myne, and trouble of conscience, from  
the whiche it beyng impossible for me to  
bee deliuered by myne owne wisdomme,  
power, or vertue, or by any helpe or mea-  
nes of man, or Aungell, I am taught by  
the Gospell, that Christe the Sonne of  
God, beyng made man without sin, hath  
by his death suffered the punishment due  
for my finnes, pacified the wrathe of  
God his Father towards me, and recon-

ciled

Math. 22. d. 39.

Iohn. 13. d. 34.

35. &c.

1. Cor. 10. d. 17.

and 13 the

whole.

Deut. 4. 4. 1. 2b.

13.

Plal. 19. b. 6. 7.

&c. and 119. a. 4.

&c.

Mat. 19. c. 16. 17.

Luk 10. e. 25. 26.

27. 28.

Rom. 2. b. 12. 13.

and 3. c. 19. 20.

and 4. c. 15.

Gal. 3. b. 16.

2. Cor. 3. b. 7.

and 7. c. 9. 10. &c.

Rom. 1. c. 15. 16.

Act. 13. f. 38. 39.

Heb. 1. b. 4. 5. &c.

and 9. c. 9. d. 12.

14. and 10. a. 2. 3.

4. &c.

Math. d. 30. 21.

&c.

Ioh. 1. b. 14. c. 29.

Esa. 53. 2. 4. 5. 6.

c. 10. 11.

Rom. 3. d. 24. 25.

&c.

Coloss. 1. c. 20.  
21. 22. &c.  
Rom. 3. d. 23. &c.  
and 8. c. 14. 15.  
16. 17. &c. and  
10. a. 4. &c.  
Gala. 2. c. 16. &c.  
Rom. 10. b. &c.  
14. d. 16. 17.  
1. Cor. 12. 2. 3. &c.  
b. 9. &c.  
Math. 18. d. 19.  
20.  
Mark. 16. d. 15.  
16.  
1. Cor. 10. d. 16.  
17.  
Psal. 1. a. 3.  
Math. 7. c. 7. 18.  
Luc. 1. g. 74. 75.  
Rom. 6. a. 1. 2. 3.  
&c.  
Gala. 5. a. 6.  
Math. 5. b. 6.  
1. Pet. 3. c. 12.  
Math. 9. c. 23. 24.  
Rom. 1. a. 7. &c.  
and 7. c. 15. &c.  
and 9. d. 16.  
1. Cor. 1. a. 3. 4.  
&c.  
2. Cor. 3. b. 5. &c.  
and 13. d. 10.  
Phil. 2. b. 13.  
Ephes. 4. a. 5. 6.  
&c.  
2. Thes. 1. d. 12.  
1. Thon. 14. b. 13. &  
15. 16. c. and 16.  
c. 23.  
1. Cor. 10. g. 31.  
Ephes. 3. d. 20. 21.

cited me vnto his fauour againe, & made  
me partaker of his owne iustice, and heire  
with hym of euerlasting life: of all which  
benefites of Christ, I am made partaker  
by faith in hym: whiche faith the holy  
Ghost, by the preaching of the Gospell,  
hath wrought in my harte: confirming  
the same also by his holy Sacramentes,  
heing visible and moſte ſure tokens and  
pledges of Gods goodnesse towards  
me, through Christ. The which faith as  
a liuely and fruitfull Tree, should bring  
forth in me the fruites of good workes,  
holinesse, and righteousnesse all the days  
of my life, to the honor of God, who hath  
bestowed so many benefites vpon mee:  
and to the profit and good example of my  
neighbors. For the encrease of the which  
faith, and grace to please God, and for the  
accomplishing of all these thinges, I be-  
ying of my self moſte weake, and vnable,  
thereunto, ought to make continual and  
moſte earnest sute by hartie prayer vnto  
God the father, the giuer of al good thin-  
ges, in the name of his sonne our sauour  
Jesus Christ, velding alwaies vnto him  
moſte hartie thanks for al his benefites.

Ma.

*A briefe somme of all that is said.*

**Ma.** I doe see, my good childe, that thou well vnderstandest the somme of Christian godlines. Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these thynges in vaine.

**Sch.** I will doe my diligence, with Gods helpe, worshipfull maister, and omit nothing, so muche as I am able to doe, that I may answere the name and profession of a true Christian. And also I will humbly with all prayers and desires, alway craue of almighty God, that he suffer not the seede of his doctrine to perishe in my harte, as sowne in a drie and barren soile, but that he will with the deuine dewe of his heauenly grace so water, and make fruitfull the drynesse and barrennesse of my harte, that I may byyng forth the plentiful frutes of godlinesse, to be bestowed and layed vp in the barne and garnare of the kyngdome of heauen.

**Ma.** Doe so my childe, and doubt not, but as thou hast by Gods guiding, first conceiued this mynd and will, so shalt thou by his grace, attaine to an happie and blessed end, of this thy godly studie and endeuour, to thy eternall saluation, and to the glorie of God: To whom bee all honour, and glorie, worlde without ende.

Inde. f. 35.  
 Math. 3. c. 23.  
 Luk. 12. f. 47.  
 Rom. 1. c. 21. and  
 2. b. 13.  
 Ephe. 4. d. 20. 21.  
 and 5. b. 3. 9.  
 Phil. 1. b. 9. 10. 11  
 Coloss. 2. 5. 6. b. 9.  
 10.  
 Tit. 1. d. 16.  
 Iacob. 1. d. 12. 23.  
 25. & c. and 4. d.  
 17.  
 2. Pet. 3. d. 20. 21.  
 Luk. 11. b. 9. c. 13.  
 and 2. 1. b. 7.  
 Iacob. 1. 25. 6.  
 & c.  
 Math. 13. c. 19.  
 20. & c.  
 Iohn. 15. c. 16.  
 Psal. 1. 2. 3.  
 1. Cor. 3. b. 9. 7.  
 2. Cor. 9. c. 10. d.  
 14. and 15. d. 16.  
 17. 18.  
 Math. 3. c. 12. and  
 13. d. 23.  
 Iohn. c. 36. & c.  
 Gala. 5. d. 22. 23.  
 & c.  
 2. Cor. 8. b. 10. 11.  
 & c.  
 Phil. 2. 6. 9. & c.  
 and 2. b. 13.  
 Rom. 6. d. 22. 23.  
 Math. 5. b. 16.  
 2. Cor. 9. c. 10. 12.  
 d. 12. & c.  
 Phil. 1. b. 11.  
 1. Pet. 3. c. 12.

# An admonition for *the mornynge.*

Eph. 5. c. 14.

**A**wake thou that sleepest, and stande  
vp from the deade, and Christe shall  
giue thee light.

Rom. 13. c. 11.

It is tyme that we should now awake  
out of sleepe.

12

The night is passed, and the day is  
come nye, let vs therefore cast awaie the  
deedes of darkenesse, and lett vs putt on  
the armour of light.

13.

Let vs walke honestly as in the daie,  
and put we on the Loyde Iesus Christe.

14.

Let our light so shine before men, that  
they may see our good workes, and glo-  
rifie our father whiche is in heauen.

Math. 5. c. 13.

Wisedom is a noble thing and neuer  
fadeth awaie: yea it is easily seen of them  
that loue it, and found of such as seeke it.

15.

It preuenteth them that desire it, that  
it may shewe it self vnto them.

16.

Who so awaketh vnto it betymes in  
the morning, shall haue no trauell, for he  
shall finde it sitting readie at his doores.

17.

Eccl. 9. c. 12.

Wisedom excelleth foolishnesse, as  
farre as light doeth darkenesse.

94

*A Psalm for the mornynge.*

**P**raise **G O D** O ye children his ser- Psal. 133. 2. 2.  
uants: praise ye the name of the Lord.

Blessed be in the name of the Lorde: from  
this tyme forth for ever more.

The name of God is highly to be prai-  
sed: from the rising vp of the Sunne un-  
to the going downe of the same.

The day O Lord is thine, and the night is  
thyne, thou hast prepared the light and the  
Sunne.

We haue laied vs downe and slept and  
are risen vp againe: for thou O God hast  
sustained vs.

O God thou art our Lorde: early in the  
morning doe wee seeke thee, and with our  
prayer come before thee.

Wee are thy seruantes O Lorde:  
graunt vs vnderstandynge that wee may  
knowe thy testimonies.

Make vs to knowe the way that we should  
walke in: for we lift vp our soules vnto thee.

Teache vs to doe the thyng that plea-  
seth thee, for thou art our Lorde, let thy  
good Spirit lead us forth in the way  
of life.

Count vs to heare of thy louing kindnesse be-  
tymes in the morning, for in thee is our trust.

**G. ii.**      **Replenish**

*Psal. 92. 14.*

Replenishe vs early in the Mornynge  
with thy mercie: and we shall cry for ioy,  
and be glad all the daies of our life.

*Psal. 71. 2. 4.*

For thou O Lorde art the thing that we long  
for, thou art our hope, euen from our youth.

*2. 5.*

Throughe thee haue we been maintained  
euer since we were borne: thou art he that  
tooke vs out of our mothers wombe: our  
praises shalbe alwaies of thee.

*Psal. 59. c. 16. 17.*

Wee will syng of thy power, and will praise  
thy louyng kindnesse betymes in the Mor-  
nyng: for thou hast been euer our strength,  
our refuge, our defence, and our mooste mer-  
cifull Lorde.

Glorie bee to the Father, and to the  
Soune, and to the holy Ghost.

As it was in the beginnyng, is now,  
and euer shall bee, worlde without ende.  
Amen.

*A prayer for the Mornynge.*

*Psal. 3. b. 5. and  
4. b. 1.*

**W**E peeble vnto thee our mooste  
hartie thanks, O heauenty  
Father, for that thou hast de-  
liuered vs from all perills and daungers  
of the night, and brought vs safe to the  
beginnyng of this day: wee beseech thee  
that thou wilt in the same, and euer here-  
after, receiue vs into thy defence and pro-  
tection;



*A prayer.*

tection: and as thou haste remoued the  
darknesse of the night, restored the light  
of the Sunne, and raised vs from sleepe,  
so thou wouldest vouchsafe also to re-  
moue from vs the inwarde darknesse of  
ignozaunce, to raise vs from the sleepe of  
sinne, and to lightē our mindes with the  
heauenly beames of thy most holy spirit,  
and with the knowledge of thy deare  
Sonne our Sauour Iesu Christe, the  
true light of the worlde: that we eschew-  
yng the workes of darknesse, may guide  
the steppes of our liues, after the light of  
thy holy worde, walkyng comely as the  
children of light, in holinesse and righte-  
ousnesse, as in the day, and in thy sight:  
and in the ende, may come vnto that  
most blessed eternall light, whiche thou  
doest inhabite, the same thy Sonne our  
Sauour Iesu Christe, beyng our guide  
thercunto. To whom, with thee, and the  
holy Ghoste, one God of moste glorious  
Majestic, be all honour and glory worl-  
dwithout ende, Amen.

Psal 91. 2. 1. 2. 3.  
& c. the whole  
Psal. 74. c. 16.  
Psal. 4. b. 6. and  
36. b. 9.

Iohn. 1. 4. b. 36.  
and 16. b. 13.  
Act. 26. c. 18.  
2. Cor. 4. b. 6.  
Ihon. 1. a. 5. 9. &c  
8. b. 12. and 12. c.  
35.  
Rom. 13. d. 12. 13  
Ephe. 5. b. 8. c. 12.  
Psal. 119. verse  
105.  
Luk. 1. g. 74. 75.  
1. Tim. 6. d. 16.

*A morning prayer for  
Scholars.*

Jacob. 1. c. 17.

Eccle. 12. 2. 2. & c.  
Prou. 6. 2. 6. & c.  
b. 9. and 34. c. 34.  
Psal. 127. 2. 1.

John. 13. 2. 4. 5.  
Psal. 4. b. 6. and  
36. b. 9.  
2. Cor. 4. b. 6.

Dent. 4. b. 9. 10.  
and 31. b. 12. 13.  
Psal. 78. 2. 3. 4.  
Math. 19. b. 13.  
14.  
2. Tim. 3. d. 15.  
John. 13. e. 16.

**W**E render unto thee most bountifull thanks O father of lightes, the giver of all good gifts, that it hath pleased thee to moue the myndes of our parentes and frendes to let vs come to the schoole in these our tender yeares, moste meete for the learnyng of all good thinges: moste humbly beseechyng thee, not to suffer their good hope and our best tyme to perishe through our vntowardnesse, negligence, and slothfulnesse. And because our watching, diligence and study can profite nothing without thy grace, vouchsafe with thy heauenly beames to lighten our myndes and wittes, and to indue vs with suche desire & loue of good learning, wisdom & vertue, with suche docilitie to conceiue, and memorie to retaine the same, that we in our childhood and yowth beeyng well instructed in all good letters and vertue, may growe to be learned and godly men, to the profitable seruice of the common wealth, and of the holy Church, and to the setting forth of thy glory. This we craue at thy hand O heauenly father, in the name of thy onely Sonne our Saviour Iesu Christ beseechyng

*A prayer.*

beseeching thee for his sake, to graffe the  
same vnto thee with the same thy Sonne,  
and the holy Ghost, one God immortall, 1. Tim. 1. d. 15.  
inuisible, and onely wise, bee all honour  
and glorie for ever and ever. Amen.

*An other prayer for Scholers.*

**G**raunt O Lord God heauenly fa- Luk. 1. g. 48.  
ther, that we by thy diuine grace,  
setting the example of thy deare  
sonne & most blessed childe Iesus Christ  
before our eyes, as the moste cleare and  
moste notable example of all other to bee  
followed, may euen in these daies of our Eccl. 12. a. 1. &c  
childhood and youthe, apply our selues  
wholy to all good and godly learning,  
and to the obediēce of thy most holy will,  
and that as we shall growe in yeares, we Luk. 1. g. 26. 51.  
may also increase more and more in good  
knowledge, wisdom and vertue, and in  
the loue of al godly men, and specially in  
thy heauenly grace and fauour, wherein  
resteth perfect felicitie, through the same  
our Sauiour Iesus Christ. To whom,  
with thee, and the holy ghost, be all hono-  
r and glorie, for ever and ever amen.

*G. iij.*

*An*

# An admonition for the euenyng and night.

Ihon. 3. c. 19.

**I**f any man walke in the day, he stumbleth not, because he seeth the light of this worlde.

b. 10.

But if a man walke in the night, he stumbleth: because there is no light in him.

Ihon. 1. 2. 5. 9.

This is the condemnation, the light is come into the worlde, and men louen darknesse rather thē light, because their deedes were euill.

Ihon. 1. 1. b. 9.

Jesus Christ the Sonne of GOD is the light, that shineth in darkenesse: the true light whiche lighteneth euery man, that cometh into the worlde.

Ihon. 1. 2. c. 35.

Let vs therefore walke; whyles wee haue light; leaſt the darkenesse come vpon vs: for he that walketh in the darke, wotteth not whither he goeth.

2. Cor. 6. c. 14.

Ihon. 1. 2. c. 36.

Let vs not beare a ſtraunge yoke with unbelecuers, but while wee haue light let vs beleue on the light, that wee may be the children of the light.

Let

Let vs beleue in Iesus Christe the  
Sonne of God who came a light into the  
world, that whosoener beleueth on him,  
shoulde not bide in darknesse.

Ihon. 1. 1. 46.

Whosoener foloweth Christ the light  
of the worlde, he noth not walke in dark-  
nesse, but shall haue the light of life.

Ihon. 8. b. 12. and  
9. 1. 5.

There aryseth vp light in the darke-  
nesse vnto them that deale vprightly.

He that saith, how that hee is in the  
light, and yet hateth his brother, is in  
darknesse euen vntill this tyme.

Psal. 112. 2. 4.  
1. Ihon. 2. b. 9.

He that loueth his brother abideth in  
the light, and there is none occasion of  
euill in hym.

b. 10.

If thou hast compassion vpon the hu-  
gre, and refreshest the troubled Soule:  
then shal the light spring out in the dark-  
nesse, and thy darknesse shall bee as the  
moone day.

Isa. 58. 1. 10.

*The Psalmes for the mornyng  
and night.*

**I**t is a good thyng to make confession  
and prayers vnto GOD: and to sing  
psalmes and prayes vnto thy name

Psal. 92. a. 1.

G. v.

D

## Prayers.

2.2.

**O thou moſte high beſt.**

Eſa. 6. 2. 1. 2.

Pſal. 43. 2. 3.

To ſet forth the thy louing kindneſſe early in the morning: & thy truth in the night ſeaſon.

While darkeneſſe couereth the earth and the people, lett thy glorie O Lorde, ſhine vpon vs, and ſende fo, the thy light and thy truth to direct vs.

2. Cor. 4. b. 6.

Pſal. 118. 6. 7.

O God, who commaundeth the light to ſhine out of darkeneſſe, ſhine in our hartes, and giue vs the light of the knowledge of thy glory, in the face of Ieſus Chriſt.

Pſal. 56. c. 1. 3.

Lighten our candle O God, our Lorde: and make our darkneſſe to be light: that we may walke before thee in the light of the liuyng.

Pſal. 119. verſe

205.

Luk. 1. g. 79.

Thy worde is a candle vnto our feete and a light vnto our pathes: it giueth light to them that ſit in darkneſſe, and in the ſhadow of death, it guideth our feete into the way of peace.

Pſal. 119. verſe

133. and 56. b. 13

Pſal. 36. b. 9. and

23. a. 3. 4.

Direct our ſteppes in thy worde: and ſo ſhall our feete be kept fro falling & no wickedneſſe ſhal haue dominion ouer vs.

O Lorde with thee is the fountaine of life, lighten our eyes with the light of thy countenance leaſt that wee ſleepe in death, and our enemy preuaile againſt vs.

Pſal. 117. c. 13.

and 56. b. 13.

Bring vs out of darkeneſſe, and out of the

## Prayers.

the shadowe of death. Breake our bonds  
asunder, deliuer our soules from death:  
O saue vs from that darkenesse, where  
is weeping and gnashyng of teeth.

Math. 8. b. 12. and  
22. b. 12. and 23.  
c. 30.  
Act. 26. c. 18.

Open our eyes that wee may see turned  
from darkenesse to light, and from the power  
of Sathan vnto thee our God.

That wee may receiue forgiveness of  
sinnes, and inheritance among them  
whiche are sanctified by faith, that is, to  
warde thy Sonne Iesus Christ.

Gal.

So shall wee laie vs downe in peace, and  
take our rest: for thou O God onely makest  
vs to dwell in safetie.

Psal. 4. b. 8.

Glorie bee to the Father, and to the  
Sonne, and to the holy Ghost.

As it was in the beginning, is now,  
and euer shall bee, worlde without ende.  
Amen.

### A prayer for evening

and night.

**O** Lord God in whose defence the  
safetie of mankinde and all thynges  
both rest, now the night hath  
darkened the worlde, and our bodies  
shall be laied a sleepe (then the which na-  
thing is more like vnto death) we betake  
our

Psal. 91. and 148.  
and 147. and in  
infinite places.  
Luk. 8. g. 52. & c.  
Ioh. 11. b. 12. & c.  
1. The. 4. c. 13. 14



*Prayers.*

Eph. 6. b. 13.  
2. Cor. 12. c. 14.

Eph. 5. b. 11. 12.  
&c.

1. Theſ. 5. a. 5. 6.  
&c. b. 10.

1. Cor. 7. d. 30.  
Eph. 4. a. 1. &c.

1. Theſ. 1. d. 13.  
14.

our ſelues wholie vnto thy protection;  
moſte humbly beſeeking thee, that thou  
wilt deliuer vs from the power of wic-  
ked ſpirites, the Princes of darkeneſſe,  
whiche to deceaue vs can tranſforme  
themſelues vnto Angelles of light: and  
from all ſinne, the workes of darkeneſſe,  
and from al other perilles and daungers  
bothe bodily and ghoſtie, and that thou  
ſuffer vs not wholly to bee oppreſſed, and  
as it were buried in ſleepe, neither our  
mindeſo to be darkened: that we forget  
thee, but that whiles our bodies are a  
ſleepe, our hartes may continually wake  
and watch vnto thee. And when that reſt  
hath reſreſhed our bodies and minds ſuf-  
ficiently, as muche as is requiſite vnto  
nature, the next mornynge may make vs  
more able and ready to ſerue thee in that  
ſtate of life wherein thou haſt placed vs to  
the health of our owne ſoules, the bene-  
fite of our neighbours, and the glorie of  
thy holy name, through our Sauour Je-  
ſus Chriſt. To whom with thee and the  
holy Ghoſt, be al honour and glorie now  
and for euer, Amen.

*A prayer.*

Prayer.

An other prayer for evening and night.

**A**lmightie God, who as thou hast made the day for labour and travail, so hast thou created the night for the rest and refreshing of our wearied bodies and myndes: wee moste humbly beseech thee, that as the night darkeneth and shadoweth all thinges, so thou wouldest for thy deare Sonne Iesu Christes sake, hide our sinnes, remouing them fro thy sight, and putting away the memorie of them by eternall obliuion, that as our bodies shall haue the rest of sleepe, so also our myndes by hope of thy mercie may enioy the rest of a quiet conscience: and so beyng wholly refreshed wee may awake, and rise vnto thy seruice the next day, and all the daies of our life: and when death it self shall come (from the whiche it is as easie for thee to raise vs, as from bodily sleepe) we may rest in hope of that moste ioyfull resurrection, wherein our bodies shall awake vnto that euerlasting daie, whiche shall neuer bee interrupted with any darkenesse: when wee shall bee made partakers of the inheritance of the Saintes in light, in that moste blessed

Citie

Esa. 45. b. 7. and  
50. a. 3.  
Eccle. 5. b. 11.

Psal. 135. a. 5. and  
132. a. 1. and 131. a.  
13. b. 9.  
Esa. 43. d. 25.  
Ezech. 18. c. 22.  
Act. 3. d. 19.  
Colos. 2. b. 13. 14.  
Psal. 137. a. 2.  
Prou. 3. d. 24.  
Luk. 8. g. 53. 54.  
&c.  
Ihon. 11. b. 11. 22.  
25. f. 43. 44.

Coloss. 1. b. 12.  
Gala. 4. d. 26.

Apoē. 37. g. 33.  
and 32. b. 5.

Col. 1. c. 13.

Citie, the heauenly Hierusalem: where  
shall be no neede of candle, neither of the  
Sunne, nor of the Moone: to lighten it:  
for thy glorie O GOD, shall lighten it:  
and thy Sonne the Lampe shall bee our  
eternall light. Unto the whiche moste  
glorious light, and kyngdome of thy  
deare Sonne, we beseech thee byng vs,  
for the same our Sauour Iesus Christs  
sake: Unto whom with thee, and the  
holy Ghost, be all honour and  
glorie now and for e-  
uer Amen.

FINIS.



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